A DISCOURSE

Concerning the

GIFT of PRAYER:

SHEWING

What it is, wherein it consists, and how far it is attainable by Industry, with divers useful and proper directions to that purpose, both in respect of Matter, Method, Expression.

By *John Wilkins*, D. D.

Whereunto may be added,

ECCLESIASTES:

OR,

A Discourse concerning the GIFT of PREACHING; by the same AUTHOUR.

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TO THE READER.

IT may justly seem a wonder, that amongst the vast multitude of Books, where with the world doth abound, there should be so little written of this Subject here insisted upon, being in it self of such great consequence and general concernment.

There is scarce any kind of skill, or ability which may be taught or learnt, but it hath been reduced to an Art, and laid down according to some rules and method, for the more facil and full comprehension of it.

How copious are the Treatises concerning humane Oratory ? *and divers have written particularly of the* Gift *of* Preaching, *besides the many* Examples *of it in* Homilies *and* Sermons. *And so likewise for the* models *or* patterns *of* Devotion, *which are very numerous almost in all Languages, But for the* Gift *of* Prayer, *or the rules whereby a man may be directed to an ability of expressing or pouring out his soul in this duty; there is (for ought I can find) but little written of it in any Language, though it be of such general use for all kinds and professions of men, and though the* Gift *be as much better then the* Pattern, *as the* Receipt *is better then the* Medicine.

I am very sensible, that the performance of this duty in a spiritual manner, *is from infusion from above, and does not fall under the Rules of* Art; *but yet there*

there are some special advantages in the performance of it, both for the furnishing of the judgment, *and the exciting of the* affections, *which a man may be supplyed with by study and premeditation; and the enquiry after these is the proper subject of this Discourse.*

Every one will be ready to acknowledg it for an excellent ability, when a man can readily sute his desires unto several emergencies, and upon any occasion pray without book; but may look upon it as being extreme difficult, and not for an ordinary person to attain. That which is here endeavoured is to make it plain and facil.

There are three special hinderances which do indispose men for this service; want of Matter, *and* Order, *and* Words; *for the supply of which, here is proposed a copious field of* Matter, *a regular frame for* Method, *and Scripture*

phraſe for Expreſſion, *which no man need be aſhamed to imitate or borrow.*

The knowledge and conſideration of theſe things, muſt needs be very uſeful for all callings of men, (every one being concerned to perform the Duty, *and conſequently to labour after the* Gift;) *Eſpecially for ſuch whoſe buſineſs it is, after a more peculiar manner* to give themſelves unto Prayer, and the Miniſtry of the Word. *And amongſt theſe, chiefly for ſuch younger, unexperienced men* who have not their ſenſes exerciſed *to diſcern what is proper and fitting; and therefore when they are put upon this ſervice, may be apt by their ignorance in this kind to proſtitute the ſolemnity of this duty.*

This Diſcourſe was at firſt intended only for private uſe and direction; it was for the ſubſtance of it drawn up divers years ſince, as it is now repreſented, be-

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fore I knew so much as any one Author who had formerly attempted this Subject; Since that, I have met with and perused the profitable Labours of some others in this kind: *M^r. Elnath. Parre, [a] M^r. Clark, [b] Scultetus: *I have likewise consulted such other Treatises as did seem most neerly to border upon it; Not neglecting the Discourses of those who are stiled* Magistri rerum Spiritualium, *concerning the Rules they prescribe for* Mental *Prayer.*

I have formerly published some other preparations of a like nature, upon another subject, by which I am encouraged unto some hope that this likewise may be acceptable.

* Abba father.
[a] Holy Incense.
[b] De Precatione. *Guil. Parisiensis* de Rhetorica divina. *Wesselus* Geoningensis de Oratione. *Alfonsus Rodericus*, Exerc. Perfectionis. Tract. 5. de Oratione.

A DISCOURSE Concerning The GIFT of PRAYER.

CHAP. I.

What this Gift is, why aſcribed to the Spirit; the ingredients required to it.

THE true happineſs of every Chriſtian does properly conſiſt in his ſpiritual *communion* with God.

This *communion* is chiefly exerciſed in thoſe two acts of *Religion* { Hearing the Word, Prayer.

Prayer may be conſidered under a twofold notion, either as a { Duty. Gift.

It is of very great concernment for every man to

to be rightly acquainted with it in both theſe reſpects: How it *muſt* be *performed* as a *Duty*, and how it *may* be *attained* as a *Gift*.

I am at this time to diſcourſe of it only in this latter ſenſe: The *Gift* of Prayer may be thus deſcribed.

It is ſuch a readineſs and faculty proceeding from the Spirit of God, whereby a man is inabled upon all occaſions, in a fitting manner, to expreſs and to enlarge the deſires of his heart in this duty.

Unto the attaining of this Gift in its true latitude and fulneſs, there are three ſorts of Ingredients required:

1. Something to be *infuſed* by the Spirit of God, who muſt ſanctifie and ſpirituallize the judgment and affections, before we can either apprehend, or deſire any thing as we ſhould.

2. Some *natural* endowments and abilities diſpoſing us for this Gift, as Readineſs of Apprehenſion, Copiouſneſs of Fancy, Tenderneſs of Affection, Confidence and volubility of Speech, &c. which are very great advantages to this purpoſe, being naturally much more eminent in ſome then in others.

3. Something to be *acquired* or gotten by our own induſtry. Namely, ſuch a particular and diſtinct apprehenſion both of our ſins and wants, and the mercies beſtowed upon us, that we may be able to expreſs the thoughts and diſpoſitions of our minds concerning them, in ſuch a decent form as may excite both in our ſelves and others ſuitable affections.

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The first of these is by some stiled the *Spirit* of prayer; the two latter the *Gift* of prayer: the two first of these do not fall under the rules of Art, being not to be taught or learnt; and therefore to these our endeavours cannot of themselves contribute, the one being a special Grace, the other a common gift of the Spirit, grounded upon innate propensity of temper or constitution; and so 'tis the third chiefly that concerns our present inquiry.

Each of these may be separated from one another. There may be true *Grace* in the heart, where there is but a very small measure either of this *natural* or *acquired* ability. And on the other side, a man may have the *Gift* of Prayer, who has not the *Spirit* of Prayer; that is, there may be a great degree of these common gifts, in such as are altogether estranged from the life of grace. 'Tis probable that *Judas* was eminent for these, and therefore was chosen an Apostle; and so those others, who at the last day shall plead for themselves, *Lord, have we not preached in thy Name, and cast out Devils? &c.* They did all this *in his Name*, that is, they were by him both outwardly *called* and *gifted* for these services. Psa. 68. 18 Mat. 7. 22

Such as have onely the second of these, may sometimes exceed those that have the third; whence it comes to pass, that men of very ordinary parts, in respect of any *acquired* abilities, may be more ready and copious in this service, then those who in respect of other knowledg are much beyond them.

But then only is this Gift compleat, when there

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is a joynt concurrence of all theſe three ingredients, when the heart is ſanctified, and the natural abilities improved by induſtry.

That is a very appoſite Text to this purpoſe, and does treat particularly concerning this Subject *Prayer*, under the notion of a Gift, Rom. 8. 26. *The Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.*

The chief Scope of that place may be compriz'd in theſe three Propoſitions.

1. That of our ſelves we are very ignorant and impotent in this buſineſs of Prayer, having many infirmities, not knowing what to pray for as we ought. Not but that a meer natural man, upon the ſenſe of any preſent want or danger, may apply himſelf unto this Duty for remedy (as the Mariners in *Jonah*) this being a common inſtinct of nature; but to perform it *acceptably*, either for the *matter*, *what* we ſhould pray for, or the *manner*, *as we ought*; this is a buſineſs of much greater difficulty, becauſe it is required to be *according to the will of God*, verſ. 27. And *the natural man underſtands not the things of God, neither can he know them, becauſe they are ſpiritually diſcerned.* 1 Cor. 2. 14. But *is diſobedient, and to every good work reprobate,* ἀδόκιμος, *void of judgment*; being *alienated from the life of God, through the blindneſs that is in them.* Tit. 1. 16. Eph 4. 18.

There is naturally in every man both an impotency of judgment, an enmity and averſneſs of deſire towards holy duties in general, and parti-

particularly to this of Prayer: We *cannot order our ſpeech to God by reaſon of darkneſs*, ſaith *Elihu*; and therefore the Diſciples upon their firſt converſion, being ſenſible of their own diſability in this kind, they made their addreſſes to our Saviour, that he might *teach them how to pray*. Job 37. Luk. 11. 1.

2. The Spirit of God muſt be our guide and aſſiſtant in this duty; He muſt *help our infirmities*, and make interceſſion for us. Not that the Holy Ghoſt is our Mediatour of Interceſſion, that is properly the Office of the Son, who is therefore ſtiled, *Our Advocate*, *There is one Mediator betwixt God and man, the Man Chriſt Jeſus*. 'Tis he onely that in reſpect of his merits and ſufferings does make interceſſion for us, *Rom.* 8. 34. But now, becauſe the Spirit of God does excite our hearts to prayer, and infuſe into us holy deſires, ſtirring us up, and inſtructing us in this duty; therefore is he ſaid to intercede for us. So *Gal.* 4. 6. there the Spirit is ſaid to cry *Abba Father: God hath ſent the Spirit of his Son into your hearts, crying Abba Father*; and yet *verſ.* 15. of that forecited place, 'tis ſaid, *We have received the Spirit of Adoption, whereby we cry Abba Father*. In which places being compared, the Spirit is ſaid to cry *Abba Father*, becauſe it makes us to do ſo: So is he ſaid to pray for us, becauſe he does inform and quicken us to pray for our ſelves. 1 Joh. 2. 1. 1 Tim. 2. 5. Rom. 8.

'Tis one of his peculiar Titles, to be ſtiled the *Spirit of Supplication*, becauſe of that ſpecial influence which he hath in the beſtowing of this gift. Zec. 12. 1.

Pſa. 51. 17. Gift, he muſt *open our lips*, *before our mouths can ſhew forth his praiſe.*

Not that the other Perſons of the Trinity are excluded from a joint concurrence in this work: *Opera Trinitatis ad extra ſunt indiviſa*; All the actions of the Bleſſed Trinity (excepting onely thoſe that are of intrinſecal relation) being the undivided works of all the Three. But now becauſe our groſs underſtandings are not able to conceive of this Trinity without ſome diſtinction of their Offices and Operations in reference to us, therefore does the Scripture condeſcend ſo far to our capacities, as to ſpeak of theſe common works by way of *appropriation*. Thus *Power* and *Creation* is commonly aſcribed to the *Father*: *Wiſdom* and *Redemption* to the *Son*: *Goodneſs* and all habitual *Graces* or *Gifts* to the *Holy Ghoſt*.

Dr. *Sanderſon* in 1 Cor. 12. 7

Theſe general Operations of the Spirit are uſually diſtinguiſhed into two ſorts;

Either { χάρις, } Grace.
{ χάρισμα, } Gift.

Or in the common expreſſion of the Schools, there is, 1. *Gratia gratum faciens* which refers to thoſe Gifts of *Sanctification*, that do more eſpecially concern *our own* happineſs. 2. There is *Gratia gratis data*, which concerns gifts of *Edification*, whereby we are made uſeful to *others* according to our ſeveral ſtations.

Of the firſt kind are all thoſe ſpiritual Graces, Faith, Repentance, Humility, *&c.* infuſed into us in our regeneration.

Unto

Unto the other are reducible all kinds of *ſecondary indowments* or abilities whatſoever that belong to the reaſonable ſoul (excepting onely thoſe *firſt Faculties* that flow immediately *à principiis ſpeciei*, and are in all men alike:) I ſay, all kind of abilities or good habits are reducible under this Head; whether or no they are by extraordinary and *immediate infuſion*, as were thoſe Gifts in the Primitive Times of Tongues, Miracles, Healing, &c. 1 *Cor.* 12. Dr. *Sanderſon* ib.

Or whether they are *natural* abilities, ariſing from mens ſeveral tempers and diſpoſitions; as ſtrength of Judgment, quickneſs of Fancy, warmneſs of Affection, readineſs of Speech.

Or elſe, whether they are *intellectual* habits, which are acquired and perfected by Education, Induſtry, experience; as when men become skilful in any particular Art or Profeſſion. That skill of *Bezaleel* and *Aholiab* for thoſe curious artificial works of the Tabernacle, to work in Gold, and Silver, and Braſſe, and cutting of Stones, and carving of Wood, was from the *Spirit of God*. Exod. 35. 31. The ſecular policy of *Achitophel*, the natural Wiſdome of *Soloman*; the skill of the Plowman, both in ſowing and threſhing, does proceed from the ſame Spirit; from whom every good and perfect Gift does come. In brief, when men become skilful and expert in any faculty, whether Diſputing, Oratory, Preaching, Praying, *&c.* each of theſe does proceed from the *Spirit of God*, as the *principal* Author of them; *dividing to every man ſeverally as he will.* All other helps, whether from nature Iſa. 28. 26, 29. 1 Cor. 12. 11.

nature or induſtry, being but *ſecondary*, *ſubordinate* Aids, which are by Him made effectual for the accompliſhing of theſe ends. That Queſtion of the Apoſtle being fitly applyable unto all preheminences of this kind, *Who made thee to differ from another?* And, *What haſt thou, that thou haſt not received?* 1 Cor. 4. 7.

So then, all kind of good habits or abilities, and particularly this Gift of Prayer, with the ſeveral degrees or ingredients of it, are to be aſcribed unto the Spirit of God, as being the chief donor of them.

3. This Gift of the Spirit is not barely by infuſion, but by aſſiſting our endeavours, by helping together with us, Συναντιλαμβάνεται, *collaborantes adjuvat*; He helpeth together with, and over againſt us, (ſo the Original word does properly ſignifie) as when another man ſets to his ſhoulder, to bear a part with us in our lifting of any burden: We muſt put forth our beſt endeavours, and then we ſhall not want his aſſiſtance. The Spirit of God does ordinarily work by means; and it is an old rule in Divinity, *Habitus infuſi infunduntur per modum acquiſitorum: infuſed* habits are uſually wrought in us after the ſame manner as *acquired*; that is, gradually, and not without humane endeavour and co-operation.

In the Priminive Times indeed, when the Church was in its *Infancy*, then the teat was put into their mouthes, they were extraordinarily inſpired with theſe Gifts by immediate infuſions, without the uſual means of ſtudy and labour; but that

that *Mannah* was onely for the *Wilderneſs*, when other common wayes could not be made uſe of; whereas, when the Church is grown up to the eſtate of *Manhood*, and is *poſſeſſed of the Land*; God does now expect that we ſhould plow, and ſow, and eat the fruit of the Earth in the ſweat of our browes; that we ſhould ſerve his Providence, and depend upon him onely in the uſe of means; and as *children* do not learn to ſpeak diſtinctly, but after many tryals; ſo neither can a *Chriſtian* be able (as he ſhould) to cry *Abba Father*, till he has beſtowed ſome time and experience in the learning of it.

CHAP. II.

Two extreams that make men defective in this Gift. Confining themſelves wholly to ſet forms. Depending wholly upon ſudden Suggeſtions.

FRom what hath been already ſaid, 'tis eaſie to infer that there are two extreams which uſually hinder men from a Proficiency in this Gift.

1. When they ſo confine themſelves to the help of Books and particular ſet-forms, as not to aime at, or attempt after any further improve-

ment of their own knowledge and abilities in this kind,

2. When men depend altogether upon ſudden ſuggeſtions, as if it were a quenching, or confinement of the Spirit, to be furniſhed beforehand with Matter or Expreſſions for this ſervice.

Unto thoſe that erre in the firſt kind, I would ſuggeſt theſe conſiderations:

Firſt, by way of Conceſſion: As for thoſe weaker Chriſtians and new Converts, who have not their hearts enlarged with an ability to expreſſe their own wants and deſires, 'tis both lawful and convenient for ſuch to help themſelves, not onely in their *families*, but even in their ſecret performance of the duty, by the uſe of ſome good book, or preſcribed form, until by farther endeavour and experience they may attain unto ſome meaſure of this Gift.

Such perſons may perhaps find oftentimes their own caſe and condition more pithily nnd affectionately ſet down in a Prayer penn'd by anotner, then they are able to expreſs it themſelves. And if the uſe of ſuch a form do prove a means to warm their affections, and enkindle their grace, certainly then it cannot be juſtly ſtiled a quenching of the Spirit. 'Tis not *eſſential* unto the nature of prayer, that it be either read, or rehearſed by memory, or by immediate and ſudden ſuggeſtion; (theſe things being ſuch *circumſtantial* adjuncts, as have not any abſolute intrinſecal neceſſity or unlawfulneſſe) but rather that it be delivered with underſtanding and ſuit-

ſuitable affections, with humility and confidence, and an inward ſenſe of our conditions. Nor is there any great difference (as they are conſidered in themſelves) betwixt repeating by memory and reading out of a *Book*; the memory being but a kind of inviſible Book for the regiſter of our thoughts: though in this caſe it ſhould be ſpecially remembred, that in the uſe of ſuch preſcript forms, to which a man hath been accuſtomed, he ought to be narrowly watchful over his own heart, for fear of that lip-ſervice and formality which in ſuch caſes we are more eſpecialy expoſed unto. This I thought good to premiſe for the removal of prejudice on the one hand.

But now in the ſecond place, for any one ſo to ſet down and ſatisfie himſelf with his Book-Prayer, or ſome preſcipt form, as to go no farther, this were ſtill to remain in his Infancie, and not to grow up in his new nature: This would be, as if a man who had *once* need of crutches, ſhould *always* afterwards make uſe of them, and ſo neceſſitate himſelf to a continual impotencie. 'Tis the duty of every Chriſtian to grow and increaſe in all the duties of Chriſtianitie, as well *Gifts* as *Graces*, to exerciſe and improve every holy gift, and not to ſtifle any of thoſe abilities wherewith God hath endowed them. Now how can a man be ſaid to live ſuitable unto theſe rules, who does not put forth himſelf in ſome attempts and endeavours of this kind? And then beſides, how can ſuch a man ſuit his deſires unto ſeveral emergencies? What

one says of *councel* to be had from Books, may be fitly applied to this *Prayer* by book; That tis commonly of it self, something flat and dead, floating for the most part too much in *generalites*. And not *particular* enough for each several occasion, There is not that life and vigour in it, to engage the affections, as when it proceeds immediatly from the soul it self, and is the natural expression of those particulars, whereof we are most sensible.

And if it be a fault not to strive and labour after this Gift, much more is it to jeer and despise it by the name of *ex tempore Prayer*, and praying *by the Spirit*; which expressions (as they are frequently used by some men by way of reproach) are for the most part a sign of a prophane heart, and such as are altogether strangers from the power and comfort of this duty.

Whereas tis commonly objected by some, That they cannot so well joyn in an unknown Form, with which they are not beforehand acquainted. I answer, That's an inconsiderate objection, and does oppose all kind of Forms that are not publickly prescribed. As a man may in his *judgment* assent unto any divine *truth* delivered in a *Sermon*, which he never heard before; so may he joyne in his *affections* unto any holy *desire*, a *Prayer*, which he never heard before. If he who is the mouth of the rest, shall through imprudence deliver that which we cannot approve of, God does not look upon it as our Prayer, if our desires do not say *Amen* to it.

If it be again objected, That this ability of pray-

praying without book, may perhaps be fit for Ministers, and such as are of more eminent learning and knowledg, but it is not to be expected from others.

I answer 'tis true, such persons are more especially concerned in this *Gift*, and 'tis the greater fault and shame for them to be without it; but yet others are not exempted from labouring after it, no more then they are from the occasions or need of it, or performing the *Duty*. And as for the pretended difficulty of it, I shall in this Discourse make it evident, that if it be but *seriously* attempted (as all religious businesse ought to be) 'tis easie to be attained by any one that has but common capacity.

Unto those that are in the other extream, depending altogether upon sudden infusion, and neglecting to prepare themselves for this service, by study or premeditation, unto such I would propose these considerations:

1. By way of Concession, 'Tis true, a man ought not to tye himself so precisely to any particular form of words (though of his own composing, and fitted to his condition) but that he may either add or alter, according as any emergent occasion, or some new affection suggested shall require. Sometimes perhaps he shall feel his heart more warm, his desires more vigorous, and his expressions more copious and ready. And in this case he should not suffer himself to be streightned, or confined within any old form, but may expatiate more freely according as he finds his inward inlargements.

But then in the ſecond place, this does not hinder, but that *generally* 'tis both lawfull and neceſſary to prepare our ſelves, as for this Gift in *general*, ſo for every *particular* act of it, by premeditating (if we have leiſure for it) both Matter, and Order, and Words. For though it be a gift of the Spirit, yet 'tis not to be expected that it ſhould be ſuddenly infuſed into us, without any precedent endeavours of our own, no more then the Gift of Preaching, for which the ableſt Miniſters are bound to prepare themſelves with diligence and ſtudy; there being not any ground for a man to expect more immediate ſupplies from above in the duty of Prayer, then in that of Preaching.

But here it ſhould be conſidered, that there is in this buſineſs of preparation, great difference to be allowed for in reſpect of { Perſons, / Times.

1. There is a vaſt diſtance betwixt the abilities of ſeveral *Perſons*, even thoſe that have been practiſed and experienced in this kind, ſome being naturally of a warmer temper, more eaſie affections and ready expreſſion; others more cold and ſlow in each of theſe. Now the ſame ſtudy and ſtrictneſs in the preparation of Matter and Words is not alike required from each of theſe. The proportion of Gifts, which any man hath received is the meaſure of his work and duty; To whom much given, of him much will be required, in reſpect of *preheminence* and *ability*: And *when the iron is blunt, a man muſt*

muſt put to the more ſtrength, in reſpect of *care* and *diligence*; one of theſe ought to be the more *able* and *eminent*, the other ought to be the more *ſtudious*.

The meaſure of one mans Gifts is not a rule for another man to work by, or to be cenſured by. And therefore (by the way) 'tis a great miſtake in thoſe who are apt to judg one man, as coming ſhort in his *duty*, becauſe he has not the ſame eminency of *Gifts* with another; though ſuch an one perhaps, can with fitting, proper expreſſions inlarge himſelf in this duty upon any ſudden occaſion; yet he ſhould not condemn another that cannot. Our *abilities* are not rules for *other mens actions*: *God accepteth according to what a man hath, and not according to what a man hath not.* 2 Cor. 8. 12. In reſpect of *duty* we ſhould labour to emulate the beſt; but in matter of *Gifts*, as we muſt not neglect the means of improving them, So we muſt be content with our portion,) though we come behind others.

'Tis true, if our affections could alwayes *lead* our Prayer, then the expreſſion ſhould be more facil, and the premeditation might be the leſſe. But becauſe there will be ſometime a neceſſity that our affections ſhould *follow*, and be ſtirred up by our expreſſions, which is eſpecially to be aimed at when we pray in publick, (in reference to thoſe that joyn with us) and will very often fall out likewiſe in our ſecret devotions; therefore 'tis requiſite that a man ſhould be alwayes furniſhed with ſuch premeditated forms, as may

be most effectual to this end, namely to excite the affections.

And to this purpose, if those heads, which will be alwayes pertinent, and of continual necessity, were comprehended in some set-form, studied with care and diligence, they might perhaps be more serviceable for the stirring up of our faith and affections, then they could otherwise be, if they did proceed only from our own sudden conceptions.

2. We should likewise distinguish betwixt the several *times*, and occasions of performing this duty, when we are call'd to it, either *publickly* with others, or *secretly* betwixt God and our own souls. Now there is not the same degree of premeditation and study required for each of these: A man may in secret take a greater liberty, to enlarge himself in such sudden expressions, as are not in themselves perhaps so proper, and significant, which yet may be suitable to the present intention, because they set forth his own immediate thoughts. But now when we are to be the mouth of others, then our business must be to engage their affections that joyn with us, and therefore our expressions here should be so proper and deliberate, as may be most effectual to this end, now such kind of unpremeditated forms, as may serve well enough to set forth our own desires, will not perhaps be so proper to excite anothers.

This is certainly the fittest *form* which does most adequately answer the chief *end* of Prayer, namely, to stir up the affections, and express

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the desires: Now this in our publick Devotions, where we are to joyn with others, and to make impression upon them, I say, in such cases this may generally better be done by study and premeditation, then by leaving it to sudden conceptions. Such crude notions, and confused matter, as some men by their neglect in this kind will vent, does rather nauseate and flat the Devotion then excite it.

And therefore upon such occasions, we should take care that our expressions be so weighty, and serious, as may be suitable to the end, and solemnity of this service; and the less any mans former practice and experience hath been, by so much the greater ought his wariness and study to be at such times.

And here I cannot but observe two kind of imprudencies, with which good men are sometimes apt to be overtaken, an affectation of *length*, and an affectation of continual *varying their phrase*, when as their inward enlargements do not perhaps fit them for either.

And by this means, they become exposed unto some empty, impertinent, unseemly expressions. They should consider, that though it be in it self very useful, and argues an excellent ability to do these things well, yet there may be too great an affectation of them. And then besides, neither is every man, nor perhaps any man at all times fit for them; I mention these only as right-hand infirmities, upon which profane men will be apt to take great advantages, and to confirm themselves in their prejudices, and therefore eve-

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ry prudent Christian should be watchful against them.

There is nothing more unsuitable to the solemnity of this duty, to that reverence which we owe unto the divine Majesty, then to bespeak him in a loose, careless, empty manner. Though God is not bettered by any thing we can give or do, all our services being to him as nothing; yet he is pleased to esteem of them by their commensuration to us, if in respect of our abilities they are the best; And with any thing below our best, we cannot expect he should be satisfied. All kind of worship should proceed from a desire and study to honour God, and therefore ought to be performed with our utmost care and abilities. Under the Law men were bound to sacrifice unto God the best of their substance; and if Sacrifice be a type of Prayer, then also we are bound to pray unto him in the best manner and form that we can invent; and consequently in a premeditated form, when that may be most effectual to direct us in our desires, and to stir up our affections. The multiplicity of our wants, the unfaithfulness of our memories, the dulness and slowness of our apehensions, the common extravagancies of our thoughts, will all require our best care for the remedy of them and Premeditation may be a very proper means for this purpose.

Job 9. 14. Mr. *Caril.* *Job* speaks of *choosing out his words*, to reason with God. As it is amongst persons and things, so it is amongst expressions too; some are *choice* and *beautiful*, others *refuse* and *improper*. Now a man should be careful to select the fittest words

words to expreſs himſelf in this duty. And 'tis a very ſolemn caveat which the wiſe man gives, *Eccleſ.* 5. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth. Therefore let thy words be few*; as if he ſhould have ſaid, When thou doſt approach before the Divine Majeſty in the duty of Prayer, be ſure that thou firſt ponder with thy ſelf the greatneſs of that buſineſs; and ſettle and compoſe thy thoughts to the ſolemn performance of it. Beware of crude, tumultuary meditations; of idle, impertinent, wild expreſſions: Take heed of all empty repetitions, digreſſions, prolixity; for God is moſt glorious and wiſe, whereas thou art a poor unworthy creature, and therefore ſhouldeſt not dare to beſpeak him, without a great deal of fear and preparation. *Let thy words be few*; not that brevity, or fewneſs of words is the proper excellency of Prayer; God is as little taken with that, as with the length of them; He is not wearied and tired, as men are; But becauſe thoſe that ſpeak little, do probably ſtudy and ponder more upon what they ſay.

And to this purpoſe 'tis ſaid, that the wiſe Preacher ſought out, and gave good heed to find, and to ſet in order *acceptable words*, Eccleſ. 12. 10. and of ſuch words 'tis ſaid in the next verſe, that they will prove as *goads* and *nails* faſtned by the Maſters of Aſſemblies, that is, when they are deliberate and proper, they will leave a ſtrong and laſting impreſſion upon the hearers.

If it be objected, that ſet forms are properly helps

helps of inſufficiency, and therefore ſhould not be uſed by thoſe that have abilities of their own.

It may be anſwered, though Set forms made by others, be as a crutch or *help* of our *inſufficiency*, yet thoſe which we compoſe our ſelves, are a *fruit* of our *ſufficiency*; and may likewiſe prove a very great advantage for the more ſolemn performance of this Duty (eſpecially in publick, and with others) both for the direction of our deſires, and exciting of our affections: Though a man ought not to be ſo confined by any premeditated form, as to neglect any ſpecial infuſion. He ſhould ſo prepare himſelf as if he expected no aſſiſtance; and he ſhould ſo depend upon Divine aſſiſtance, as if he had made no preparation.

If it be objected again, that men ought to rely upon that promiſe, *Dabitur in illa hora*, Mat. 10. 19. *Take no thought what ye ſhall ſpeak, for it ſhall be given you in that ſame hour.*

I anſwer, 'tis true, when God does call men to extraordinary ſervices, of which that Scripture ſpeaketh, he doth accordingly fit them with extraordinary aſſiſtance. But yet when men may uſe the common means, 'tis there a great preſumption to depend upon extraordinary help. That's a remarkable ſaying of the Son of *Syrach*; *Before thou prayeſt prepare thy ſelf, and be not as one that* Eccl. 18. 23 *tempts the Lord.* He that ruſheth upon this duty, without uſing the common means of fitting himſelf for it, doth tempt God; for to tempt God is to expect any thing from him without uſing the ordinary helps. So our Saviour anſwered the

the Devil, when he would have perſwaded him to fling himſelf from the Temple, when as there were ſtairs for deſcent. *Matth.*4.7. *Thou ſhalt not tempt the Lord thy God.* And of this fault are thoſe guilty, who depend ſo much upon immediate infuſion, as to neglect all premeditation or previous ſtudy.

If any ſhould think that that phraſe of the Apoſtle. of *Praying with the Spirit*, doth imply a total reſignation of a mans ſelf to his immediate ſuggeſtions; that may eaſily appear to be a groſs miſtake: for in the very ſame place, 1 *Cor.*14.14, 15. He ſpeaks likewiſe of *ſinging with the Spirit.* And I preſume no man would think it fitting to rely wholly upon his bare infuſions of the duty of Singing, without preparation both of *matter* and *words* too.

I have been the longer upon this Subject, becauſe I would willingly remove thoſe inconſiderate prejudices which ſome of good affections may be tranſported with in this point; and that this holy duty might not ſo often ſuffer in the ſolemnity of it, by mens preſumptions and negligence in this kind.

CHAP.

Chap. III.

Arguments or Motives to excite men unto the labour after this Gift.

HAving thus discoursed concerning the *nature* of this Gift, together with the two *extremes* which on either hand do so much hinder mens proficiency in it; I shall in the next place briefly suggest some few arguments or motives to engage us upon the diligent enquiry after it.

1. From the *excellency* of it in comparison to those other abilities, which are so much valued, and sought after in the world. As for *Manual* trades, men are content to bestow the labour of seven years in the learning of them. And so for the *Liberal* Arts, you know what numerous and large volumes are written concerning them: how much time and pains men will lay out in the study of them, counting their labour well bestowed if after many tedious watchings, they can attain to any kind of eminency in these professions; And yet these things can only accomodate us with some outward conveniencies, and help us in our *conversing with men*; whereas this Gift of Prayer, is of much higher, more universal efficacy, and does enable us to *converse with God*, and therefore may much better deserve our inquiry. 'Tis counted a commendable thing for men to have any special skill in Arts that are meerly for *recreation* and diversion of the mind: How much

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more in this Gift, which is the chief refuge, and *refreſhment* of the ſoul in all its dejections? Tis a deſirable thing to be expert in *humane* Oratory, whereby we are able in ordinary affairs, to perſwade and prevail with *men*: How much more in this *divine* Oratory, which in matters of neareſt and greateſt concernment does give us power to prevail with *God*?

2. From the *ſuitableneſs* and *neceſſity* of it, in reſpect of that Religion which we profeſs; unto which this Gift is of ſuch great conſequence, and has ſuch immediate relation. An ingenuous man would be aſhamed to pretend unto any Art or faculty, wherein he is groſly ignorant: So may that man be to profeſs Religion, who neglects to attain this Gift. A Chriſtian that cannot pray, is like an Oratour that cannot ſpeak, or a Traveller that cannot go; there being no other ability more neceſſary for us in our *particular* callings, as we are *Artiſts*, then this is for our *general* callings, as we are *Chriſtians*. Now as a man would be loth either to be, or to be accounted ignorant in the myſteries of his profeſſion, ſo ſhould it be a ſhame to us to be very defective or negligent in this Gift. 'Tis part of our ſpiritual Armour; and for a Souldier to be without any skill in the uſe of his Arms, is both an unſuitable and a dangerous condition.

3. From the ſpecial *Advantages* and fruits of this Gift, enabling a man upon all occaſions to relate his condition, according to the ſpecial circumſtances of it; to ſuit his deſires and expreſſions according to ſeveral emergencies, which

the midst of all our dejections and tumultuous thoughts, will be a means to induce a quietness and Serenity of mind, if a man can but pour out his soul, and lay open his case before God. So that by this means he may have a continual supply of comfort upon every occasion: besides those special raptures and elevations of spirit which men that are much conversant in this duty, and inquisitive after this Gift, shall sometimes be affected with.

4. From the *Inconveniences* that a man shall be exposed unto by the want of it, when he is surprised by any sudden exigence, or lies under any great strait, wherein he cannot expect any help but from the Hand of God; (as who is there that can promise himself a continual freedome from such extremities, but that they may at some time or other befal him) I say, that in such a case a man should not know how to relate his own condition, or to bespeak Gods assistance without having recourse to some prescribed form, which perhaps hath no proper reference to the particular occasion, how inconvenient and prejudicial would this be? our liberty of recourse to God in such cases, is one of the greatest priviledges of a Christian, and therefore our ignorance in the due manner or proper way of this address, must needs be a great disadvantage: there being but little difference betwixt not having a Medicine, and not knowing how to apply or make use of it.

True indeed, the best men have *sometimes* found such a straitness upon their spirits, and such unaptness for expressions, that they have not been

been able to pour out their ſouls in this duty, but then they have ſtill complained of this, as being a great diſcomfort and unhappineſs. So *Hezekiah, I did chatter as a Swallow, and mourn as a Dove; mine eyes fail with looking upwards.* And *David, Behold, how I mourn in my prayer, and make a noiſe.* And therefore it muſt needs be a much greater unhappineſs to be *always* in this condition, and under a continual diſability of expreſſing our own wants and deſires in this duty. Is. 38. 14. Pſ. 55. 2

Theſe particulars rightly conſidered cannot but inflame our hearts unto an earneſt deſire of this Gift.

CHAP. IV.

The general *directions for the attaining of this Gift. Namely* Rules *and* Practice. *Some* particular *Rules to engage the* affections *in this ſervice. What we are to do upon any invincible indiſpoſition or averſneſs from it.*

THe next thing to be diſcuſſed is concerning the means or directions, for the more facil attaining of this Gift: where there are theſe two general things to be preſcribed; namely *Rules*, and *Practiſe*, which

are likewiſe neceſſary for all other acquired habits.

1. Without *Rules* a man will be apt to go compaſs, and roving in the enquiry after this Gift, not the ſhorteſt and moſt proper way.

2. Without frequent *Practice*, according to theſe Rules, he ſhall never attain this habit. 'Tis not the bare knowledg of a way, without walking in it, that will bring a man to his journeys end. Habits are both *acquired* and *improved* by exerciſe. Thoſe things that we learn *for* practice, we learn *by* practice (ſaith the *Philoſopher*.) And that is one reaſon why many ignorant men do ſometimes in this Gift excel thoſe that are much more eminent for learning and knowledg; becauſe though theſe do better underſtand the Rules, and *Theory*, yet the other do practice more, and by that means attain to a greater readineſs and facility in this Gift; and this likewiſe is the reaſon why in theſe latter times, divers men have attained to a greater preheminence this way, then was uſual heretofore, becauſe formerly this kinde of ſtudy and endeavour was leſs in uſe: Men did generally confine themſelves to particular forms, and did not make it their buſineſs to improve in this ability.

The *Rules* to this purpoſe are chiefly of two kinds; namely, ſuch as concern,

1. The ſtirring up of the Affections.
2. The informing and furniſhing of the Judgment.

1. 'Tis convenient that the Affections ſhould be

be so engaged in this service, as that they may lead the way, and guide us, both in our *matter* and *expression*, to which purpose the most proper means will be to get a clear and distinct apprehension of our own conditions in these two respects.

1. In respect of that *necessity* that lies upon us.

2. In regard of that *possibility* which there is of obtaining by this means help and supply. These two arguments will be of greatest efficacy to excite the affections.

1. We must labour to work in our selves a true sense of our own *necessity*. A Malefactor that is presently to be sentenced, and executed, will not need any Prompter to quicken his desire of pardon. Men that are in such a condition (saith *Parisiensis*) *Nullum habent doctorem, qui illos supplicare doceat, & precari; non habent librum, quem inspicientes, accipiant inde disertitudinem illam deprecationis*; will not need any Master to teach them how to supplicate, nor any Book out of which they might learn a set form of petitioning. The apprehension of their present danger will make them both importunate and eloquent in the desire of mercy. And thus will it be in proportion, with every one as he does apprehend his own necessity, in respect of any want, or danger. To which purpose, that grace of *Humility* will be of special advantage, which is always sensible of its own need and poverty; and the more it does receive, by so much the more does it bemoan its own indigence.

De Rhetorica divina cap. 26.

Now, when a man has brought his heart to

this temper, it will be moſt proper for him to lay aſide all needleſs artifice, or affection, behaving himſelf in his addreſſes unto God with the ſame plainneſs and ſimplicity, as we uſe to do with men. Let him ſeriouſly conſider, 1. What ſins thoſe are which (if he were now to die) would moſt affright his conſcience; Confeſs them in particular, aggravate and bewail them. 2. What that is he would chuſe above all other things to deſire of God, if he were ſure to have his wiſh; Pardon, Grace, Perſeverance, Contentment, Heaven, Protection, &c. and let him beg each of theſe, urging the promiſe to this purpoſe. 3. How his condition does differ from others below him. What bleſſing there is that he could leaſt ſpare. Others, perhaps, are wretchedly ignorant, prophane, neceſſitous, ſick, &c. whereas he is exempted, and therefore ought to give thanks for each of theſe enjoyments.

And in the mention of theſe, he may pour out his thoughts in the moſt obvious expreſſions; As ſuppoſe after this manner, 'O Lord my God, 'I am at this preſent guilty of ſuch or ſuch a ſin, 'which I have relapſed into, notwithſtanding my 'conviction and promiſes; I deſire to be humbled 'for it, and to renew my reſolutions againſt it; 'and do earneſtly beg thy mercy in pardoning of 'it, thy grace to ſtrengthen me for the future. 'There is ſuch a bleſſing I ſtand in great need of; 'Tis not in mine own power to procure it, thou 'can'ſt eaſily, and thou haſt promiſed to beſtow 'it, &c. There is ſuch a mercy which I ſee other

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men want, and this makes their condition sad and miserable; and therefore I desire to be truly sensible of thy favour in my enjoyment of it.

Thus going over particulars, in the most facil natural expressions, and if new matter does not presently occur, a man need not therefore break off his exercise, but may take some time to meditate and consider of his condition, to recollect some other particulars.

'Tis not necessary that he should still keep on in this duty, in a continued frame of speech (I speak of our secret, and Closet devotions betwixt God and our own soules; for as for publick prayer, wherein we are to joyn with others, though but in a family, we ought there to be more close and exact in our preparations, as being to work upon the affections of those that joyn with us.) But I say, in these private devotions a man may take a greater freedome, both for his phrase and matter, he may be sometime at a stand, and make a pause: There may be many intermissions and blank spaces in respect of speech, wherein by meditation he may recover some new matter to continue in this duty.

Now to him that shall attempt it after this manner, it will not be very difficult to pray in private, without the help of books, or prescribed formes. And 'tis not easie to express what a vast difference a man may find in respect of inward comfort and satisfaction, betwixt those private prayers that are thus conceived from the affections, and those prescribed forms,

which we say by rote, or read out of Books.

This will be one good way so to engage the affections upon this service, that they may go before, and lead us on in the particular subject of our prayers, in which frequent practice will make a man very expert; especially if by observation he be furnished with a treasury of the most proper matter and expressions to this purpose; whereby when his affections are dull, and indisposed, he may be able to quicken them. For as the affections when they are vigorous, will guide us unto matter and expressions: so when they are heavy and dull then premeditated matter and expression will help to excite them, these being of mutual efficacy and advantage. But of this I shall have occasion to speak afterwards.

2. Besides the sense of our own *necessity*, 'tis requisite likewise that a man should apprehend the *possibility* of receiving help and supply by this means. A poor beggar will with much patience and diligence attend that door, where he is confident of obtaining an Alms; and till a man be thus perswaded, he can never be earnest in his desires. To this purpose that grace of *faith* is so often required for the right performance of this duty; and for the strengthning of this, God is pleased to give us leave to argue with him, *Isa* 1. 16, 18. He invites those that are washed and reformed, to reason with him, *Come now and let us reason together saith the Lord, &c.* *Rogat efficacissimè qui causas rogandi reddit.* That man does beg most powerfully, who backs his requests with arguments. And the Scriptures do afford us frequent

Plin Epist. lib. 2.

quent examples of such humble and reverent expostulations, wherein holy men have with many reasons pleaded their cause before God. So *Jacob* Gen. 32. 11, 12. And *Moses*, Exod. 32. 11, 22. And *David* very frequently. Not that any of our arguments are able to move, and alter him in whom there is no *shadow of change*: But they may be effectual in the strengthning our own faith and fervency, which is the proper scope and end of them.

The usual Topicks to this purpose do concern either { God. / Our selves.

1. The Arguments from *God's Nature and Attributes* are reducible to some of these heads

1. From his *Power*. So *Moses* argues with him. *O Lord God, who hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven, or in the earth, that can do according to thy works, and according to thy might? I pray thee. &c.* Thus *Jehoshaphat* pleads, 2 Chron. 20. 6. *O Lord God of our fathers, art not thou God in heaven? And rulest thou not over all the Kingdomes of the Heathen? and in thine hand is there not power, and might, so that none is able to withstand thee?* Deut. 3. 24. Psal. 86. 8 10.

2. From his *Wisdome* and *Providence*, Job 36. 5. *God is mighty in strength and wisdome*, Psal. 59. 13. Let it be known that *God ruleth in* Jacob *and unto the ends of the earth.* He is the *only wise God*, 1 Tim. 1. 19. who *maketh every thing beautiful in his time.* Eccles. 3. 11. Jer. 10. 12. Dan. 2. 20, 21.

3. From his *Justice*, Psal. 5. 3, 4. *My voice shalt thou hear in the morning, O Lord, for thou art*

not a God that hast pleasure in wickedness, neither shall evil dwell with thee, Psal. 143. 1. *Hear my prayer, O Lord give ear to my supplication; in thy faithfulness answer me and in thy righteousness.*

4. From his *Truth,* Psal. 96. 13 *O God, in the multitude of thy mercy hear me, in the truth of thy salvation.* 2. Sam. 7. 28. *And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant, therefore*

Psal. 86. 5. & 15. *now let it please thee &c.*

4. From his *Mercies,* Psal. 6. 4. *O save me for thy mercies sake.* Psal. 25. 6. *Remember, O Lord thy tender mercies, and thy loving kindnesses, for they have been ever of old.* Isa. 63. 15. *Look down from*

Dan. 9. 18. *heaven and behold from the habitation of thy holiness and thy glory, where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained?*

6. From his *Great Name,* Josh. 7. 9. *What wilt thou do unto thy Great Name?* 2 Kin. 17. 19. *Now therefore, O Lord our God, I beseech thee, save thou us out of his hands, that all the Kingdoms of the earth may*

Vers. 9 *know that thou art the Lord God, even thou only.*

Psalm 109. Verse 21. Psal. 79. 10. *Wherefore should the heathen say, where is their God?* Jer. 14. 21. *Do not abhor us for thy names sake, do not disgrace the Throne of thy Glory.*

Neh. 9. 8. 7. From his *Covenant* and *Promise,* 1 King. 8. 25. 26. *O Lord God of Israel, keep with thy ser-*

Numb. 32. 19 *vant David my father that thou promisedst him &c. And now O God of Israel, let thy word I pray thee, be verified which thou spakest unto him &c.* Psal. 75. 20. *O deliver not the soul of thy Turtle unto the multitude of the wicked, forget not the Congre-*

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gation of the poor for ever. Have respect unto the Covenant, &c. Jer. 14. 21. *Remember, break not thy Covenant with us.*

8. From his *Command* of calling upon him, and appointing this Ordinance, as the means of our help and supply in any condition, *Isa.* 27. 8. *Thou saiast, seek ye my face: my heart answered, Thy face, Lord will I seek.* Psal. 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* Psal. 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.* Psal. 31. 17

2. The second sort of arguments, *from our selves*, are derivable from some of these heads.

1. From our *Relation* to him as being his people, servants, children, *Psal.* 74. 1, 2. *Why doth thine anger smoak against the sheep of thy pasture? remember the Congregation which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed; this Mount Sion, wherein thou hast dwelt.* Psal. 116. 16. *O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid, thou hast loosed my bonds.* Psal. 134. 12. *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant.* *Isa.* 63. 16. *Doubtless thou art our Father, though* Abraham *be ignorant of us, and Israel acknowledg us not; thou, O Lord, thou art our father, our Redeemer.* Isa. 64. 8. *But now O Lord, thou art our father, we are the clay, and thou our Potter, we are all the work of thine hand. Be not wroth very sore, O Lord, neither remember iniquity for ever. Behold, see we beseech thee, we are all thy people.* Jer. 14. 8, 9. *O! the hope* Exod. 9. 29 Psal. 86. 16.

hope of Israel, *the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land? and as a wayfaring man, that turneth aside to tarry for a night? Why shouldest thou be as a man astonied as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.*

Psal. 5.12. 12.21 86. 2. 45.18 2. From our own *sincerity*, Psal. 40.16. *Let all those that seek thee, rejoyce and be glad in thee; let such as love thy salvation say continually, The Lord be magnified*, Psal. 119. 38. *Stablish thy word unto thy servant, who is devoted to thy fear.* vers. 94. *I am thine, save me; for I have sought thy precepts.* v. 159. *Consider how I do love thy precepts; quicken me, O Lord according to thy loving kindness.* Isa. 38. 3. *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.*

2 Chron. 14. 11. Psal. 31. 3. 86. 2. 71. 5. 3. From our present *Dependence* upon him, Psal. 7. 1. *O Lord my God, in thee do I put my trust save me from all them that persecute me*, Psal. 25. 2. *O my God, I trust in thee let me not be ashamed*, vers. 20. *Keep my soul, and deliver me let me not be ashamed for I put my trust in thee* Psal. 57. 1. *Be mercifull unto me, O God, be merciful unto me, for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge, until these calamities be over-past.*

Ver. 17, 18 Psal. 6. 2, 3 & 7. 6. 4. From the greatness of our *Need* and suffe-rings, Psal. 25. 19. *Consider mine enemies, for they are many and they hate me with a cruel hatred.* Psal 60. 1, 2, 3. *O God thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thy*

self

ſelf to us again; thou haſt made the earth to tremble, thou haſt broken it, thou haſt ſhewed thy people hard things, thou haſt made us to drink the wine of aſtoniſhment. Pſal. 79. 8. *Let thy tender mercies ſpeedily prevent us, for we are brought very low.* Pſal. 142. 6. *Attend unto my cry, for I am brought very low; deliver me from my perſecutors, for they are ſtronger then I.* Pſal. 80. 1, 3 Pſ. 86. 1, 14 123. 2, 4. Iſa. 64. 10, 12.

5. From the *Beneſit* of his hearing, and granting our requeſts, *Pſal.* 80. 18. *So will not we go back from thee; quicken us, and we will call upon thy name.* Pſal. 102. 15. *So the heathens ſhall fear the name of the Lord, and all the Kings of the earth thy glory.* ver. 18. *This ſhall be written for the generations to come, and the people which ſhall be created, ſhall praiſe the Lord.* Pſal. 106. 47. *Save us, O Lord our God, and gather us from among the Heathen, to give thanks unto thy holy name, and to triumph in thy praiſe.* Pſal. 9. 14. 35. 18. 28. 43. 4. & 61. 8. 79. 13.

6. From our *Experience* and former Examples, Judg. 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and now ſhall I dye for thirſt, and fall into the hand of the uncircumciſed?* Pſal. 22. 4, 5. *Our fathers truſted in thee, and thou didſt deliver them. They cryed unto thee, and were delivered; they truſted in thee, and were not confounded,* Pſal. 27. 9. *Thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.* Pſ. 71. 5, 6. Pſ. 80. 8, 9. 14. 3. 5. Iſ. 51. 9, 10

To theſe may be added in the buſineſs of *Imprecation* another Topick, from the *inſolence*, and impiety of God's enemies, *Exod.* 32. 12. *Wherefore ſhould the Egyptians ſay, for miſchief did he bring them out, to ſlay them in the mountains, and to conſume* Deut. 9. 28 Pſal. 74. 10 22. 23. Pſal. 83. 2. 139. 20.

sume them from the face of the earth? Psal. 140. 8.

Psal. 10. 13 *Grant not, O Lord, the desires of the wicked, further*
Deut. 9. 21 *not his wicked device, lest they exalt themselves.*

From some of these heads a man may fetch arguments, to quicken and confirm his faith, to perswade the possibility of obtaining help by this duty. And that is another good means of engaging the affections upon this service.

Sometimes indeed, the Spirit of God may raise in a man such vigorous enlargements of heart, that he shall not need any distinct application of his thoughts to these rules; but at other times, when he is more heavy and indisposed, then ought he to be the more carefull in using these means; when the winde does not blow to help us by the *sails*, we must ply the *Oars* so much the harder.

But now, if notwithstanding all our endeavours in this kind, we do still find in our selves a barrenness, distraction, and averseness from this service (as that may be frequently our condition) in this case there are these two remedies to be considered.

1. Bewail, and pray against that indisposition in particular, and though you can say nothing else, yet say this, O Lord, as this coldness and deadness of heart, is my *fault*, so I desire to repent of it, and to be humbled for it; but as it is thy *will* and *chastisement*, most justly inflicted for my former negligence, and formality, so I desire to submit unto it, thy will be done; but yet I will not cease to beg pardon for it, and power against it.

A man does not only then pray well, when his devo-

devotions are accompanied with some special comforts and enlargements; but then also when he is sensible of much coldness and indisposition. The right performance of this duty does not so much consist in the acts of the sensitive appetite, as in the regulating of the will. As God takes the will for the deed in sinfull actions, so much more in good duties, as being more ready to reward then to punish.

2. What you want in the *degrees* of your duty, be carefull to make up in your *humility*, and this will be the most proper improvement of all our failings, when we can *strengthen* our selves by our very *infirmities*. *O Nemuem à Deo derelictum, quando etiam vilitas ipsum seminarium est sublimitatis*, (saith one of the Ancients.) That man has no great reason to complain of desertions, who can by them take advantage to improve his graces, and raise himself by his very falls. Our most enlarged devotions are nothing worth, without this fruit of humble and upright conversations; and with this consequent, our coldest, most restrained prayers, may be looked upon as successful.

Wesselus Gronigen: de orat. 3.

Thus much for the first sort of rules that concern the stirring up of our *affections*.

CHAP.

Chap. V.

Other Rules to furnish the Judgment, *in respect of* Matter, Method, Expression.

THe second kinde of *Rules* for the attaining of this Gift, are such as concern the furnishing the *Judgment* both in respect of

{ Matter.
{ Method.
{ Expression.

Answerable to these three defects that men usually complain of. Namely.

1. Drines, or emptines for want of *Matter*.
2. Confused, tumultuary repetitions, or digression for want of *Order*.
3. Crude, unseemly, improper phrase, for want of fitting *Expression*.

Whereas on the contrary each of these may be remedied if a man be furnished with

1. A treasury of *Matter*. This will help us in the enlarging of our affection, preventing empty and needless repetitions, making the mouth to speak, from the abundance of the heart.

2. A fitting *Method* will teach us how to guide and regulate our thoughts, that they may be delivered in their true place and order, without unseemly hudling, or impertinent digressions.

3. An expertness in proper *phrase* and *expression* will enable a man so to deliver his thoughts

as

as that they ſhall make reflection back upon his own heart, and have more powerful efficacy upon others.

Now for the fitting of the *judgment* in theſe reſpects, there are theſe directions to be obſerved.

1. For the ſupply of *matter*; a man ſhould be careful to keep by him ſome regiſter of the moſt remarkable paſſages of his life, both in reſpect of God's dealing with him, and his carriage towards God. Having ſeveral Catalogues, or common-place heads, unto which the emergencies of theſe divers natures may be diſtinctly reduced. This I conceive to be the meaning of thoſe places that ſpeak of *watching unto prayer, and thanksgiving*; which do not only ſignifie a diligence in reſpect of the *act* or *exerciſe* of this duty, but likewiſe a care of improving in the habit or gift of it; A vigilancy in obſerving and gathering up fit matter for our Confeſſions, Petitions, Thanksgivings, according as our dayly occaſions, and the ſeveral conditions of our lives may require; Mark your *ſins* and *defects*, your *ſufferings* and *wants*, your *mercies* and *enjoyments*; make a diſtinct regiſter of them that you may have them in readineſs upon any ſpecial occaſion. Eph. 6.18. Col. 4.2. 1. Pet. 4.7.

'Tis uſual for younger ſtudents to be very careful in gathering of Common-place books, for other matters, (of which notwithſtanding, when they come to riper judgments they will find but very little uſe.) But now of how much greater advantage would it be, if they were but diligent to collect under proper references any ſuch particular matter, or expreſſions in prayer, where-

with

with at any time they find themſelves to be more eſpecially affected?

It would very much conduce to the promoting of this gift, if men would firſt propoſe to themſelves ſome brief *Syſteme* or Logical frame (as ſuppoſe this that follows, or the like) containing diſtinctly the chief parts to be inſiſted upon in prayer. And then uſe each of theſe as a ſeveral head of reference by way of common place, to which they might reduce any more pertinent obſervable paſſage which they ſhall either hear or read. This courſe induſtriouſly obſerved might probably in a ſhort ſpace raiſe a man to a great ability in this kind, and would be a good means to preſerve the memory of ſuch paſſages, as we have at any time experimented, to be more eſpecially quickning and efficacious upon our own hearts, which otherwiſe we are ſo eaſily apt to forget.

If any ſhall object, that this courſe will require much ſtudy and care: 'Tis conſiderable, that no eminent gift in any kind, is attained without proportionable diligence. He that would be expert in any other common ability, whether pleading, diſputing, &c. muſt apply himſelf to thoſe Arts and exerciſes whereby they are to be learnt; and therefore much leſs ſhould a man grudge his pains in ſuch a weighty buſineſs of more then ordinary conſequence.

Men that would be thought *wary* and thriving in the world, are thus obſervant of their temporal eſtates, keeping Books of Accompt for their *revennes* and *expences*. And why ſhould not

thoſe

those who would be thought truly *religious*, be as watchful and observant of their spiritual conditions?

2. For *Method*; though there may be several kinds of it, yet that is to be esteemed the best, wherein these Rules are most closely observed: Namely, 1. That is be comprehensive, and take in all the parts. 2. That *Generals* be mentioned first, and *particulars* after. 3. That things of the same kind and nature be put together; and this should be observed in all the parts of Prayer.

Now the parts of Prayer may be generally distinguished into these two kinds.

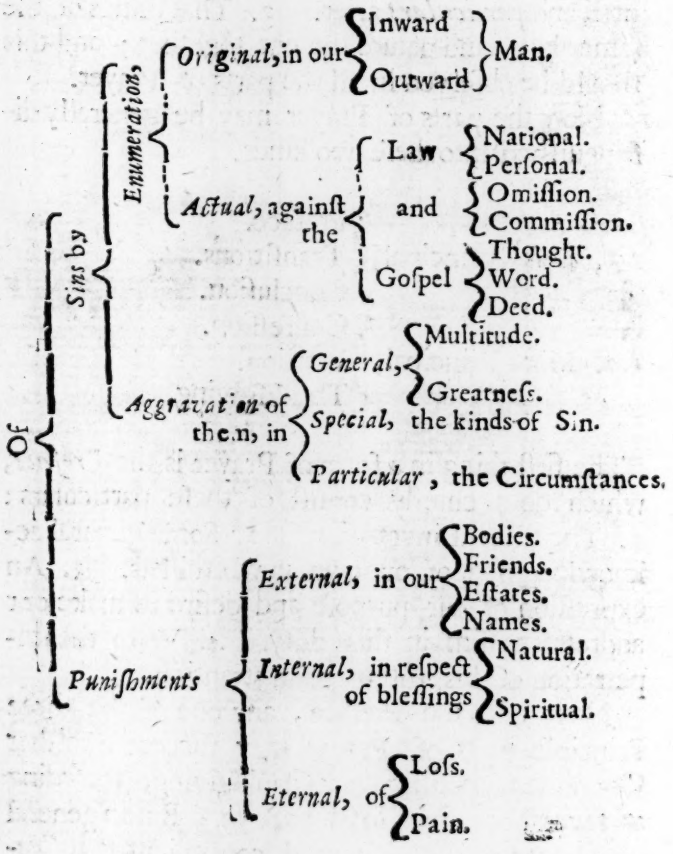
1. Less principal, { Preface. Transitions. Conclusion.
2. More Principal, { Confession. Petition. Thanksgiving.

The first thing in a form of Prayer is the *Preface*, which does chiefly consist of these particulars: 1. The titles of invocation. 2. Some general acknowledgment of our own unworthiness. 3. An expression of our purpose and desire to make our addresses to him in this duty. 4. With the impetration of his assistance and attention.

Next unto the Preface, any one of the three Principle parts of Prayer may succeed, either Confession, Petition, or Thanksgiving, according as several occasions shall require. But in general and common use, 'tis most convenient that *Con-*

feſsion ſhould precede the other, becauſe it prepares for them, and may ſerve to ſtir us up unto a true ſenſe, both of thoſe *mercies* which we *want*, and thoſe which we have *received*.

Confeſſion, according to its proper latitude and extent, doth imply in it an acknowledgment both



Next

Next to *Confeſsion*, *Petition* may ſucceed; but for the better connexion of theſe two, 'tis requiſite that they be joyned together by ſome fitting *Tranſition*. The moſt natural, and genuine matter for which, may refer to ſome one of theſe heads. Either 1. A *Profeſsion* of our ſhame and ſorrow, in the conſideration of our many ſins, and the puniſhment due unto them. 2. An *Expreſsion* of our deſire to renounce our own righteouſneſs, to fly utterly out of our ſelves. 3. A *Promiſe* of greater care and ſtrictneſs in our wayes for the future. 4. A brief *Application* unto our ſelves, of ſuch mercies and promiſes as do belong unto thoſe that believe and repent.

For the chief heads of *Petition*, we are directed in the *Lords Prayer*, that being given us as a Summary, or brief Model, wherein are contained the moſt principal and neceſſary materials of all our deſires.

That which is accounted the firſt Petition, *Hallowed be thy Name*, doth more eſpecially concern the chief end of all our deſires, namely the glory of God; and is there ſet down to teach us what we are principally to intend and aime at in all thoſe prayers that we make, either for our ſelves or others.

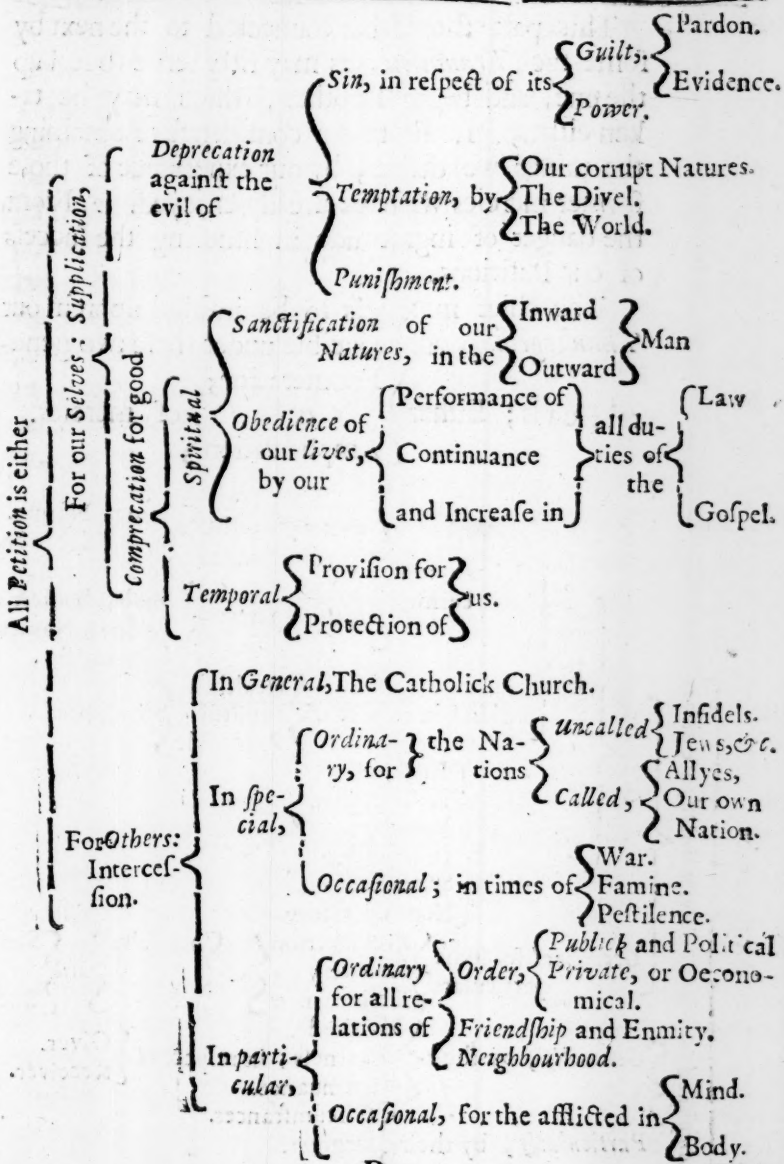
The three next clauſes do concern the *obtaining* of *good*. The firſt of them for the *ſanctifying* of our hearts and natures, into which we wiſh that his *Kingdom may come*. The ſecond for the *obedience* of our lives, *Thy will be done on earth as it is in heaven*. The third for the *neceſsities* of this preſent life, *Give us this day our daily bread*.

The three last Petitions do concern the *removal* of *evil*. The first of them being against the evil of *Sins*. *Forgive us our trespasses*. The second against the evil of *Temptation*. *Lead us not into temptation*. The last against the evil of *Punishment*, *Deliver us from evil*.

All of them being in the plural number, *Our Father*, and *Give us*, and *Forgive us*, *&c.* which shews our duty to petition for others, as well as our selves: and then the whole Prayer is sealed up with this Argument, *For thine is the Kingdome, the Power, and the Glory, for ever, and ever, Amen.* Wherein we acknowledg that it is he alone who is able to grant our requests, thereby teaching us to back our petitions with such arguments, as may serve to strengthen our belief concerning the success of them.

So that according to this pattern, the chief materials of our desires (the order only being made more suitable to the precedent method observed in our *Confession*) may be thus analysed.

All


All Petition is either
For our Selves: Supplication,
Deprecation against the evil of
Sin, in respect of its
Guilt,
Pardon.
Evidence.
Power.
Temptation, by
Our corrupt Natures.
The Divel.
The World.
Punishment.
Comprecation for good
Spiritual
Sanctification of our Natures, in the
Inward
Outward
Man
Obedience of our lives, by our
Performance of
Continuance
and Increase in
all duties of the
Law
Gospel.
Temporal
Provision for
Protection of
us.
For Others: Intercession.
In General, The Catholick Church.
In special,
Ordinary, for the Nations
uncalled
Infidels.
Jews, &c.
called,
Allyes,
Our own Nation.
Occasional; in times of
War.
Famine.
Pestilence.
In particular,
Ordinary for all relations of
Order,
Publick and Political
Private, or Oeconomical.
Friendship and Enmity.
Neighbourhood.
Occasional, for the afflicted in
Mind.
Body.

This part should be connected to the next by some such *Transition*, as may fitly serve to seal up the one, and begin the other, which may be taken either, 1. From our confidence of obtaining the things we desire, by our experience of those former mercies we have already enjoyed. 2. From the danger of ingratitude in hindring the success of our Petitions.

The chief materials to be insisted upon in our *Thanksgiving*, are reducible under these two general Heads; Either { Enumeration, or Amplification } of mercies.

The

The *Concluſion* ſhould conſiſt of ſome ſuch *Doxologies* as may help to ſtrengthen our Faith, and leave ſome impreſſion upon our affections.

This may ſerve for a Scheme of *Method*, comprehending all the *chief parts* according to a fitting order, for the regulating of our thoughts in this duty.

If there be any that ſhould deny the uſe of *Method*, and the like helps, as being humane inventions; ſuch perſons will not deſerve an anſwer. They may as well account the rules of reaſoning and diſpute to be unlawful, reducing all to their own Enthuſiaſmes; and ſo are not capable of being dealt with in any way of debate.

3. The third thing to be enquired into, is *Expreſſion*; which will of it ſelf naturally follow upon ſuch a preparation of *Matter* and *Method*. But becauſe the language of *Canaan*, the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for holy and ſpiritual ſervices; with which, for divers reaſons we ſhould labour to be familiarly acquainted, therefore we ſhould rather chuſe (where we may) to ſpeak in Scripture expreſſion. To which purpoſe, there are divers inſtances for each of the foregoing heads, that may be obſerved and collected from ſeveral Books in Scripture. All *prohibitions* and *threats* will adminiſter both matter and phraſe unto *Confeſſion* and *Deprecation*: All precepts and promiſes unto *comprecation* and *thanksgiving*. Beſides that, it is eaſie to reduce the uſual expreſſions of other kinds, to be proper and helpful unto this purpoſe.

There are two extreams to be avoided in our *Expreſsion*. Namely { Negligence. / Affecttaion.

1. *Negligence*, when men vent their thoughts in a rude, improper, unſeemly phraſe; as if they had no awe upon their ſpirits, and did not care how they ſpake.

2. *Affectation*, either of two much neatneſs and elegance, or elſe of a myſtical kind of phraſe, not to be found either in Scripture, or any ſober Writer (though much in faſhion amongſt ſome men in theſe times) which it may be, ſounds well to vulgar ears; but being reduced into plain Engliſh, will appear to be wholly *empty*, and to ſignifie nothing, or elſe to be *full* of vain repetitions.

Each of theſe extreams will be ready to nauſeate an intelligent hearer, and is very unſuitable to the ſolemnity of this duty.

There are ſome Rhetorical Ornaments and varieties in the manner of expreſſion; which may be very proper, and powerful, both for the expreſſing and exciting our affections, ſuch as are theſe four.

1. *Exclamations*; which ſerve to ſet forth an affectionate wonder, Pſal. 31.19. *O! how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee before the ſons of men!* Rom. 7.24. *O wretched man that I am! who ſhall*, &c.

2. *Expoſtulations*; which are fit to expreſs any deep dejections of mind. So *Pſalm.* 77. 8.

Will

Will the Lord caſt us off for ever? and will he be no more intreated? Is his mercy clean gone? &c. Pſal. Pſal. 13.1. 80. 4. *O Lord God of Hoſts, how long wilt thou be angry againſt thy people that prayeth? &c. Pſal.* Iſa. 63.15. 44.24. *Wherefore hideſt thou thy face, and forgetteſt our affliction and our oppreſſion.*

3. *Opinion*; Fit to ſet forth ſerious and earneſt deſires, Job.6.8. *O that I might have my requeſt, and that God would grant me the thing that I long for! that it would pleaſe him, &c. Pſal.*119.5. *O that my wayes were ſo directed, that I might keep thy ſtatutes.*

4. *Ingemination*; which argues eager and inflamed affections, *Pſal.*49.1,2. *O Lord God to whom vengeance belongeth, O God, to whom vengeance belongeth, ſhew thy ſelf; lift up thy ſelf, thou Judg of the earth, &c. Dan.*9.19. *O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own ſake, O my God.*

He that will ſeriouſly endeavour and accuſtome himſelf to deliver his thoughts in a proper, full, ſignificant expreſſion, and to be well acquainted with thoſe many examples which the Scripture doth afford to this purpoſe, ſuch a one may by practice and experience arrive to a good ability and readineſs in this kind.

CHAP.

Chap. VI.

Concerning the moſt proper materials for the Preface

HAving in the former Chapter laid down ſome directions in reference to the *Order* and *diſpoſition of parts* to be obſerved in this duty, I come in the next place to treat concerning the *amplification* of theſe ſeveral parts; and to ſhew how the Scripture will afford various matter for the enlargement of each of them. So that any one, who will be but careful to collect any other appoſite matter, or obſervation that he ſhall meet with, and amongſt theſe to refer it under its proper head; ſuch a one may quickly be furniſhed with a very copious Treaſury to this purpoſe.

The firſt thing to be thought of in compoſing a form of Prayer, is the *Preface*. The moſt neceſſary and chiefe materials for a *Preface*, were formerly ſpecified to be four.

I. I. The Titles of Invocation, or the ſtile of Salutation, wherein we beſpeak the perſon whom we pray unto; who ſhould be expreſſed by ſuch divine compellations as may excite in our hearts either ſome or all of thoſe affections that are more eſpecially required in this duty.

Theſe Compellations may conſiſt either of, 1. Gods Names, or Titles. 2. His Attributes, or Properties. 3. His Promiſes or Threats. 4. His Works

Works or wayes; By all of which he hath been pleaſed after a more ſpecial manner to declare and make himſelf known.

In the choice of theſe we ſhould ſelect ſuch as may be moſt ſuitable unto that frame and temper of mind required in that kind, or part of Prayer which we have occaſion to inſiſt more largely upon. *As the matter of fire is, ſo it burneth,* (ſaith the ſon of *Sirach*;) ſo from the divers meditations of God will ariſe divers affections towards him. Eccl. 28. 10

1. The conſideration of his infinite Power, Wiſdome, Holineſs, Juſtice, Omnipreſence, Majeſty, &c. is apt to produce in us reverence, ſhame, fear, ſorrow, and the other affections of this nature, which are moſt ſuitable to the buſineſs of *Confeſſion.*

2. The thought of his Mercy, Truth, Patience, is fit to excite Faith and Hope, and conſequently is proper for the duty of *Petition.*

3. The meditation of his bounty and goodneſs will provoke Love and Gratitude, and is therefore fit to prepare us for *Thanksgiving.*

According as our thoughts are ſeverally fixed upon any of theſe; ſo may our affections be diſpoſed and qualified in our prayers unto him. To this purpoſe 'tis convenient that we take ſpecial notice of thoſe divine Titles and Attributes in Scripture, which may be moſt ſuitable to ſuch various occaſions.

1. Of the firſt kinde are ſuch as theſe.

The King of Glory. Pſ. 24. 7, 10

The Lord, the Lord of Hoſts, the mighty one of Iſrael. Iſa. 1. 24

The

The King of kings, and Lord of lords.

Rev. 19.16

Exo. 15.11 *Who is glorious in holineſs, fearfull in praiſes, doing wonders.*

Numb. 16. 22 *The God of the ſpirits of all fleſh.*

Deu. 4.24 *Who is a conſuming fire, even a jealous God.*

Deu. 10.17 *The God of gods, and Lord of lords, a great God, mighty and terrible, which regardeth not perſons, neither taketh rewards.*

Deut. 32. 4 *Whoſe workes are perfect, and his ways judgment; a God of truth, and without iniquity, juſt and right.*

1 Sam. 4.4 *The Lord of Hoſts, who dwelleth between the*

1 Kin. 8.27 *Cherubims; whom the Heaven of Heavens cannot contain.*

1 King. 19. 15 *O Lord God of* Iſrael, *which dwelleth between the Cherubims, thou art the God even thou alone, of all the Kingdomes of the Earth: thou haſt made Heaven and Earth.*

1 Chro. 20 6 *Who ruleth over all the Kingdoms of the Earth; in whoſe hands there is power and might, ſo that none is able to withſtand him.*

2 Chro. 23 19 *Before whom no unclean thing ſhould enter.*

1 Chr. 28. 9 *Who ſearcheſt all hearts, and underſtandeſt all the imaginations of the thoughts.*

1 Chro. 29 11 *The Lord God of* Iſrael, *to whom belongeth greatneſs, and power, and glory, and victory, and Majeſty; for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.*

Verſe 12 *Both riches and honour come of thee, and thou reigneſt over all; and in thine hand is power, and might; and in thine hand it is to make great, and to*

1 Chr. 16 27 *give ſtrength unto all. Glory and honour are in his preſence, ſtrength and glad-*

gladneſs are in his place.

Whoſe glorious Name is exalted above all bleſ- Neh. 9. 5
ſing and praiſe.

Thou, even thou art Lord alone, thou haſt made Verſe 6
Heaven, the Heaven of heavens with all their hoſts;
the earth, and all things that are therein; the ſeas,
and all that is therein, and thou preſerveſt them all,
and the Hoſt of Heaven worſhipeth thee.

The great, and mighty, and terrible God, who Verſe 32
keepeth Covenant and mercy.

Who chargeth his Angels with folly. Job 4. 18

Who doth great things and unſearchable, mar- Job. 5. 9
vellous things without number.

Who giveth rain upon the Earth, and ſendeth Verſe 10
waters upon the fields.

To ſet up on high thoſe that be low, that thoſe 11.
which mourn may be exalted to ſaftey.

Who diſappointeth the devices of the crafty, ſo that 12.
their hands cannot perform their enterprize.

Who taketh the wiſe in their own craftineſs, and 13.
the councel of the froward is carried headlong.

So that they meet with darkneſs in the day-time, 14.
and groop in the noon-day, as in the night.

But he ſaved the poor from the ſword, and from 15.
their mouth, and from the hand of the mighty.

He is wiſe in heart, and mighty in ſtrength: who Job. 9. 4
hath hardened himſelf againſt him, and hath pro-
ſpered?

Which removeth the mountains. and they know Verſe 5
not; which overturneth them in his anger.

Which ſhaketh the Earth out of her place, and the 6.
pillars thereof tremble.

Which commandeth the Sun, and it riſeth not, and 7.
ſealeth up the ſtars. *Which*

Verse 8 *Which alone spreadeth out the Heavens, and treads upon the waves of the Sea, &c.*

Job 15. 25 *Who putteth no trust in his Saints, yea, the Heavens are not clean in his sight*

Job 26.6 *Before whom Hell is naked, and destruction hath no covering.*

Verse 7. *Who stretcheth out the North over the empty place, and hangeth the Earth upon nothing.*

8. *Who bindeth up the waters in his thick clouds, and the cloud is not rent under them.*

9. *Who holdeth back the face of his throne, and spreadeth his cloud upon it*

10. *Who hath compassed the waters with bounds until day and night come to an end.*

11. *The pillars of heaven tremble, and are astonished at his reproof.*

12. *Who divideth the Sea by his power, and by his understanding he smiteth through the proud.*

13. *Who by his Spirit hath garnished the heavens, and his hand hath formed the crooked Serpent.*

Job 37. 16 *Who is perfect in Knowledg.*

Verse 22, *With whom is terrible Majesty.*

23. *We cannot find him out, he is excellent in Power and in Judgment, and in plenty of Justice: He respecteth not them that are wise of heart.*

Psal. 8. 1 *Whose Name is excellent in all the earth, who hath set his glory above the Heavens.*

Psal. 33. 6 *By whose word the heavens were made, and all the host of them by the breath of his mouth.*

Verse 7 *Who gathereth the waters of the Sea together as an heap, and layeth deeps in store-houses.*

8 *That all the earth might fear him, and all the inhabitants of the world might stand in awe of him.*

Who

Who bringeth the counſel of the people to nought, & makes the devices of the people to be of none effect. 10.

Whoſe own counſel ſtandeth for ever, and the thoughts of his heart to all generations. 11.

Who looks down from Heaven and beholds all the ſons of men. 13.

From the place of his habitation, he looks upon all the inhabitants of the earth. 14.

Faſhioning their hearts alike, and conſidering all their works. 15.

Who is the Lord moſt high and terrible, a great King over all the earth. Pſal. 47. 2

Who is exalted above the Heavens, and his glory above all the Earth. Iſa. 57. 5

Who by his ſtrength ſetteth faſt the mountains, being girded with power, Pſal. 65. 6

Who ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people. Verſe 7

Who is terrible in his doings toward the children of men. Pſal. 66. 5

Who ruleth by his power for ever, and his eyes behold the Nations. Verſe 7

Who rideth upon the Heaven of heavens, which were of old. Pſa. 68. 33

Who ſhall judg the people with righteouſneſs, and the poor with judgment. Pſal. 72. 2

All Kings ſhall bow down before him, and all Nations ſhall do him ſervice. Verſe 11

Whoſe Name ſhall endure for ever, and be continued as long as the Sun, and men ſhall be bleſſed in him, and all Nations ſhall call him bleſſed. 17.

Who only doth wondrous things. 18.

Whoſe Name alone is Jehovah, *who is the moſt high over all the earth.* Pſal. 83. 18

Psal 89.6 *Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?*

Verse 7 *Who is greatly to be feared in the Assembly of his Saints; and to be had in reverence of all them that are about him.*

8. *O Lord God of Hosts, who is a strong God like unto thee? or to thy faithfulness round about thee?*

9. *Thou rulest the raging of the Sea, when the waves thereof arise, thou stillest them.*

10. *Thou scatterest thine enemies with thy strong arme.*

11. *The Heavens are thine, the Earth also is thine: as for the world and the fulness thereof, thou hast founded them.*

13. *Thou hast a mighty arm, strong is thine hand, and high is thy right hand.*

14. *Justice and Judgment are the habitation of thy throne, mercy and truth shall go before thy face.*

Psal. 95.3 *Who is a great God, and a great King above all gods.*

Verse 4 *In whose hands are the deep places of the Earth, the strength of the Hills is his also.*

5. *The Sea is his and he made it; his hands formed the dry land.*

Psal. 96.6 *Before whom are Honour and Majesty; and in whose sanctuary are strength and beauty.*

Psal. 99.2 *Who is great in Zion, and high above all people.*

Verse 3 *Whose Name is great and terrible for it is holy.*

4. *Who loveth judgment, and doth establish equity; executing judgment and righteousness in Jacob.*

Psa. 103.19 *Who hath prepared his throne in the Heavens, and his Kingdom ruleth over all.*

O Lord my God, thou art very great, thou art cloathed with Honour and Majesty. Psal. 104 1

Who coverest thy self with light as with a garment. Who stretchest out the heavens like a curtain. Verse 2

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariots, and walketh upon the wings of the winds. 3

Who maketh his Angels spirits, his Ministers a flaming fire. 4

Who laid the foundations of the earth, that it should not be removed for ever. 5

Who hath set a bound to the waters of the Sea, that they might not pass over; that they turn not again to cover the earth. 9

Who sendeth the springs into the valleys, which run among the hills. 10

To give drink unto every beast of the field: the wild asses quench their thirst. 11

Who watereth the hills from his chambers: the earth is satisfied with the fruit of his works. 13

Who causeth grass to grow for the cattel, and herb for the service of man, that he may bring forth food out of the earth. 14

By whose appointment the Moon hath her seasons, and the Sun knoweth his going down. 19

O Lord, how manifold are thy works? in wisdom hast thou made them all; the earth is full of thy riches. 24

Holy and reverend is his Name. Psa. 111.9

Who is high above all Nations; and his glory is above the Heavens. Psa. 113.4

Who humbleth himself to behold the things that are in Heaven. Verse 6

Pſal. 139 2 *Who knows our down-ſitting, and our up-riſing, and underſtandeth our thoughts a far off.*

Verſe 3. *Who compaſſeth our path, and our lying down, and is acquainted with all our wayes.*

Pſ. 145. 23. *Whoſe Kingdom is an everlaſting Kingdom, and his dominion endureth throughout all generations.*

Verſe 17. *Who is righteous in all his wayes, and holy in all his works.*

Pſa. 146.6 *Who made Heaven and Earth, the Sea, and all*
Act. 4.24. *that therein is, who keepeth truth for ever.*

Pſal. 146.7 *Who executeth judgment for the oppreſſed, and giveth food for the hungry,*

Prov. 21. 30, 31. *Againſt whom there is no wiſdom, nor underſtanding, nor counſel; from whom alone ſafety muſt come.*

Eccl. 12. 14 *Who will bring every work unto judgment, with every ſecret thing, whether it be good or evil.*

Iſa. 2. 17. *Before whom the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low.*

Verſe 19. *And they ſhall go into the holes of the rock, and into the caves of the earth, for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth.*

Pſal. 6. 2. *Before whom the Seraphims do cover their faces.*

Iſa. 28. 29. *Who is wonderfull in counſel, and excellent in working.*

Iſa. 40. 12. *Who hath meaſured the waters in the hollow of his hand, and meted out the heavens with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hils in a balance.*

Iſa. 40. 15. *Before whom the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance*

lance, who taketh up the Isles as a very little thing.

All nations before him are as nothing, and they are counted to him less then nothing and vanity. Verse 17.

Who sitteth upon the Circle of the earth, and the inhabitants thereof are as Grashoppers; that stretcheth out the heavens as a Curtain, and spreadeth them out as a tent to dwell in. 22.

Who bringeth Princes to nothing, and maketh the Judges of the earth as vanity. 23.

Who can make the worm Jacob *to thresh the mountains, and beat them small, and make the hills as chaffe.* Isa. 41. 14, 15.

Who created the Heavens, and stretched them out, who spreadeth forth the earth, and that which cometh of it, who giveth breath to the people upon it, and spirit to them that walk therein. Isa 42. 5

Who formed us from the womb, who maketh all things, who stretcheth forth the Heavens alone, and spreadeth abroad the earth by himself. Isa. 44. 24

That frustrateth the tokens of lyers, and maketh diviners mad, that turneth wise men backwards, and maketh their knowledg foolish. Verse 25

That confirmeth the word of his servants, and performeth the councel of his messengers. 26.

Who can declare the end from the beginning, and from ancient times the things that are not yet done, whose councel shall stand, and he will do all his pleasure. Isa. 46. 13

Who is the first and the last, whose hand hath laid the foundations of the earth, and his right hand hath spanned the Heavens. Isa. 48. 12

At whose rebuke the sea is dried up, and the Isa. 50. 2

rivers become a wilderness, their fish stinketh because there is no water, and dye for thirst.

Verse 3. *Who cloatheth the heavens with blackness, and maketh sackcloth their covering.*

Isai. 57. 15 *Who is the high and lofty one inhabiting eternity, whose name is holy, who dwelleth in the high and holy place.*

Isai 66. 1. *Who hath the heavens for his throne, and the earth for his foot-stool.*

Jer. 10. 10 *The only true and living God, the everlasting King, at whose wrath the earth doth tremble, and the nations are not able to abide his indignation.*

Verse 12. *Who made the earth by his power and hath established the world by his wisdome, and stretched out the heavens by his discretion.*

Jer. 11. 10 *The Lord of Hosts that judgeth righteously, that tryeth the reins and the heart.*

Jer. 17. 10 *Who giveth to every man according to his wayes, and according to the fruit of his doings.*

Jer. 23. 24 *From whom no man can hide himself, that he shall not see him; who fils heaven and earth.*

Jer. 31. 25 *Who giveth the Sun for a light by day, and the Ordinances of the Moon and of the Stars, for a light by night; who divideth the Sea when the waves thereof roar, the Lord of Hosts is his Name.*

Jer. 32. 27 *Thou hast made the heaven and the earth by thy great power and stretched-out arme, and there is nothing too hard for thee.*

Ver. 18. *Thou shewest loving kindness unto thousands, and recompencest the iniquities of the fathers into the bosome of their Children after them. The great, the mighty God, the Lord of hosts is his name.*

19. *Great in counsel, and mighty in work, for thine eyes*

eyes are open upon all the wayes of the ſons of men, to give to every man according to his works, and according to the fruit of his doings.

Who made the Earth by his power, and eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his underſtanding. Jer. 51 15

In whoſe hands our breath is, and whoſe are all our wayes. Dan. 5. 23

Whom there are thouſand thouſands that miniſter unto, and ten thouſand times ten thouſands ſtand before him. Dan. 7. 10

The Lord God of Hoſts, who formed the mountains, and created the wind, and declared unto man, what is his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth. Am 4 13

When he toucheth the land, it ſhall melt, and all that dwell therein ſhall mourn. Am 9 5

Who buildeth his ſtorehouſe in the heavens, and hath founded his troop in the earth; that calleth for the waters of the ſea, and poureth them out upon the face of the earth. Verſe 6

Who is of purer eyes then to behold evil, and cannot look upon iniquity. Hab. 1. 13

Who quickneth the dead, and calleth thoſe things that be not, as though they were. Rom. 1. 17

Whoſe judgments are unſearchable, and his ways paſt finding out. Rom. 11. 33

Who is over all, God bleſſed for ever. Rom. 9. 5

Who will bring to light the hidden things of darkneſs, and will make manifeſt the councels of the heart 1 Cor. 4. 5

Who doth every thing according to the counſel of his own will. Eph. 1. 11

Eph. 3. 20 *Who is able to do exceeding abundantly, above all that we can ask, or think.*

Col. 1. 16 *By whom all things were created, that are in heaven and earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers.*

1 Tim. 1. 17 *Who is the King eternal, immortal, invisible, the only wise God.*

Ch. 6. 15 *The blessed and only Potentate, the King of kings, and Lord of Lords.*

Verse 16 *Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see.*

Heb. 4. 13 *In whose sight there is no creature that is not manifest, but all things are naked, and open unto the eyes of him with whom we have to do.*

Heb. 13 8 *Who is yesterday, to day, and the same for ever.*

Rev. 6. 15 *At whose dreadful appearence the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men shall be willing to hide themselves in the dens, and the rock of the mountains.*

Verse 16 *Crying to the mountains and rocks, Fall on us, and hide us from the face of him that sits upon the Throne, and from the wrath of the Lamb.*

II. Invocations of the second sort, are such Scripture expressions as these.

Exod. 34. 6 *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*

Verse 7 *Keeping mercy for thousands, forgiving iniquity, and transgression and sin.*

Neh. 9. 17 *Who is a God ready to pardon, gracious and merciful*

ciſull, ſlow to anger, and of great kindneſs.

Who is a refuge for the oppreſſed, a refuge in time of trouble. Pſalm 9. 9

Who will never forſake them that ſeek him: Verſe 10

Whoſe word is right, and all his works are done in truth. Pſal. 33. 4

Whoſe eye is upon them that fear him, and upon them that hope in his mercy. Verſe 18

To deliver their ſouls from death, and to keep them alive in famine. Verſ. 19

Who will not ſuffer them to want that fear and truſt in him. Pſal. 34. 8, 9

Whoſe eyes are upon the righteous, and his ears are open to their cry. Verſe 15

To hear and deliver them out of all their troubles. Verſe 17

Who is nigh unto them that are of a broken heart and ſaveth ſuch as be of a contrite Spirit. Verſe 18

Who will redeem the ſoul of his ſervants, and none of them that truſt in him ſhall be deſolate. Verſe 22

Whoſe mercy is in the heavens, and his faithfulneſs reacheth to the clouds. Pſal. 36. 5

Whoſe righteouſneſs is like the great mountains, and whoſe judgements are a great deep, who preſerveth man and beaſt. Verſe 6

Our refuge and ſtrength, a very preſent help in trouble. Pſal. 46. 1

The God that heareth Prayers, unto whom all fleſh ſhould come. Pſal. 65. 2

The confidence of all the ends of the earth, and of them that are afar off upon the ſea. Verſe 5

Who delivereth the needy when he cryeth, the poor alſo, and him that hath no helper. Pſal. 72. 12

Who ſhall redeem their ſoul from deceit and Verſe 14

violence, and precious shall their blood be in his sight.

Psal. 103. 8 *Who is merciful and gracious, slow to anger and plenteous in mercy.*

Verse 9 *Who will not alwayes chide, neither will he keep his anger for ever.*

10 *Who does not deal with us after our sins, nor reward us according to our iniquities.*

13 *Like as a father pitieth his children, so the Lord pitieth them that fear him.*

14 *He knowes our frame, he remembers that we are but dust.*

17 *Whose mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children.*

18 *To such as keep his Covenant, and to those that remember his Commandments to do them.*

Psal. 145. 8 *Who is gracious and full of compassion, slow to anger, and of great mercy.*

Verse 9 *Who is good to all, and his tender mercies are over all his works.*

18 *Who is nigh unto them that call upon him, to all that call upon him in truth.*

19 *He will fulfil the desires of them that fear him, he also will hear their cry, and will help them.*

Isa. 51. 6 *Though the heavens shall vanish away like smoak, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; yet his salvation shall be for ever, and his righteousness shall not be abolished.*

Isa. 66. 2 *Who hath great regard to them that are poor, and of a contrite spirit, and tremble at his Word.*

Jer. 14. 8 *Who is the hope of Israel, and the Saviour thereof in time of trouble.*

Who

Who hath no pleasure in the death of the wicked, but rather that he should turn from his way and live. Ezek. 33. 11

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy? Mic. 7. 18

Who will turn again and have compassion upon us, subduing our iniquities, and casting all our sins into the depth of the sea, Verse 19

Who hath promised where two or three are gathered together in his name, to be in the midst of them. Mat. 18. 20

Who does abound in riches of goodness and forbearance and long-sufferance, which should lead us to repentance. Rom. 2. 4

Who is rich unto all that call upon him. Rom. 10. 12

Who is the Father of mercies, and the God of all comfort. 2 Cor. 1. 3

The God of our Lord Jesus Christ, the Father of glory. Eph. 1. 17

The Father of lights, from whom every good and perfect gift doth come, with whom there is no variableness, neither shadow of turning. Jam. 1. 17

Who is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9

III. Divine compellations of the third sort may be derived from such Scriptures as these.

WHo keepeth Covenant and mercy for them that love him, and observe his commandments. Neh. 1. 5

WHo will deliver us in six troubles, yea, in seven there shall no evil touch us. Job 5. 19

Who in famine shall redeem us from death, and in war from the power of the sword. Verse 20

O thou preserver of man.

Job 7.20.

Psal. 8. 1 *O Lord our Lord, how excellent is thy Name in all the world.*

Psal. 18. 2 *My rock, my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, the horn of my salvation, and my high tower.*

Verse 3. *Who is worthy to be praised.*

Psa. 19. 14 *My strength and my redeemer.*

Ps. 22. 9. 13 *Who tookest me out of the womb, and hast been my hope and my God, since I was upon my mothers breast.*

Psal. 27. 9 *The God of my salvation.*

Psal. 33. 5 *Who loveth righteousness and judgment, and the earth is full of his goodness.*

Verse 12 *Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own inheritance.*

Verse 20 *Our help and our shield.*

Psa. 35. 27 *Who hath pleasure in the prosperity of his servant.*

Psal. 36. 7 *How excellent is thy loving kindness; O God, therefore shall the sons of men put their trust under the shadow of thy wings.*

Verse 8 *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.*

Verse 9 *For with thee is the fountain of life, and in thy light shall we see light.*

Psal. 46. 1 *Our refuge and strength, a very present help in trouble.*

Psal 63. 3 *Whose loving kindness is better then life.*

Psal. 65. 8 *Who maketh the out goings of the morning and evening to rejoyce.*

Verse 9 *Who visiteth the earth and watereth it, and greatly*

greatly enricheth it with the river of God.

Who maketh it ſoft with ſhowers, and bleſſeth the ſpringing thereof. Verſe 10

Who crowneth the year with his goodneſs, and his paths drop fatneſs. Verſe 11

Who cloatheth the paſtures with flocks, and covers the valleys with corn. Verſe 13

Who holdeth our ſoul in life, and ſuffereth not our feet to be moved. Pſal. 66. 9

Who ſhall judg the poor of the people, and ſave the children of the needy, and ſhall break in pieces the oppreſſor. Pſal. 72. 4

He ſhall deliver the needy when he cryeth, the poor alſo, and him that hath no helper, Verſe 12

He ſhall ſpare the poor and needy, and ſhall ſave the ſoules of the needy. Verſe 13

He ſhall redeem their ſoul from deceit and violence, and precious ſhall their blood be in his ſight, Verſe 14

Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. Pſal. 73. 25

My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever. Verſe 26

The ſhepheard of Iſrael.. Pſal. 80. 1

Who art the glory of our defence, and in whoſe favour our horn ſhall be exalted. Pſal. 89. 17

For the Lord is our defence, and the holy one of Iſrael *is our King.* Verſe 18

He is my refuge and my fortreſs, my God, in him will I truſt. Pſal. 91. 2

He ſhall cover me with his feathers, under his wings will I truſt, his truth ſhall be my ſhield and buckler. Verſe 4

Who forgives all our iniquities, and heales all our diſeaſes. Pſal. 103. 3

Who

Verse 4 *Who redeems our life from destruction, who crowneth us with loving kindness and tender mercies.*

Verse 6 *Who executeth righteousness and judgment for all that are oppressed.*

Ps. 119.68 *Thou art good, and thou dost good.*

Psalm. 145 *Who is greatly to be praised, and whose greatness is unsearchable.*

Verse 20 *Who preserveth all them that love him.*

Isa. 40.11 *Who shall feed his flock like a Shepherd, and shall gather his Lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young.*

Isa. 51.3 *Who will comfort* Sion *and build her waste places, making her wilderness like* Eden, *and her Desart like the garden of the Lord, so that joy and gladness shall be found therein, thanksgiving and the voyce of melody.*

Verse 5 *Whose righteousness is neer, and his salvation gone forth, whose arms shall judg the people: the Isles shall wait upon him, and in his arm shall they trust.*

Verse 22 *That pleadeth the cause of his people.*

Jer. 14.8 *The hope of* Israel, *the Savior thereof in the time of trouble.*

Jer. 16.19 *O Lord, my strength, and my fortress, and my refuge in the day of affliction, to whom the Gentiles shall come from the ends of the earth; and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.*

Hos. 13.4 *Besides whom there is no Saviour.*

Acts 14.17 *Who leaveth not himself without a witness unto all the Nations of the world, doing them good, giving them rain from heaven, and fruitful,*

fruitful ſeaſons, filling their hearts with food and gladneſs.

In whom we live, move, and have our being. Act. 17.28

Who hath bleſſed us with all ſpirituall bleſſings, in heavenly places in Chriſt. Eph. 1. 3.

Who is rich in mercy. Eph. 2. 4

The Father of our Lord Jeſus Chriſt, of whom the whole family in Heaven and Earth is named Eph. 3. 14

Our Father who hath loved us, and hath given us everlaſting conſolation, and good hope through grace. 2 Th. 2. 16

Who is the Saviour of thoſe that believe. 1 Tim. 4. 10

The living God who giveth us richly all things to enjoy. 1 Tim. 6. 17

The God of peace, who brought again from the dead the Lord Jeſus Chriſt, that great ſhepherd of his ſheep, through the blood of the everlaſting Covenant. Heb. 13. 20

The God of all grace, who hath called us into his eternal glory by Chriſt Jeſus. 1 Pet. 5. 10

The King of Saints, whoſe works are great and marvellous, and his ways juſt and true. Rev. 15. 3

There may be divers the like expreſſions of each kinde collected from ſeveral places of Scripture: Of ſome or more of theſe, the firſt and chief material of a Preface ſhould conſiſt.

Theſe ſeveral kinds may be variouſly intermixed according as divers occaſions ſhall require. The Scriptures do afford ſundry examples to this purpoſe.

O Lord God of Heaven, the great and terrible God that keepeth Covenant, and mercy for them that love him and obſerve his Commandments. Neh. 1. 5. Dan. 9. 4

The

Pſal. 46.7 *The Lord of hoſts, the God of* Jacob *our refuge.*
Iſai. 43.3. *The Lord our God, the holy one of* Iſrael *our Saviour.*
Verſe 14. *The Lord our Redeemer, the holy one of* Iſrael.
Iſai. 45.21 *Who is a juſt God and a Saviour, and there is none beſides him.*
Iſai. 49.26 *The Lord who is our Savior and Redeemer, the mighty one of* Jacob.
Iſai. 54. 5 *Our Maker, and our Husband, whoſe Name is the Lord of Hoſts, our Redeemer, the holy one of* Iſrael, *the God of the whole Earth,*
Math. 6 9 *Our Father which art in Heaven.*

I have been the larger in the recital of ſuch Paſſages, becauſe they will not only afford us matter for a *Preface*, but ſupply us likewiſe with divers proper *Arguments*, upon ſeveral occaſions, for the exciting of our faith, and fervency in the buſineſs of petition.

II. The ſecond Meterial in a Preface, to be joyned with the former, is ſome general acknowledgment of our own unworthineſs, as, that *we who*
Gen 18.27 *are but duſt and aſhes.*
Gen. 32.10. *Leſs then the leaſt of all his mercies.*
As leaves driven to and fro, and as dry ſtubble.
Job. 13.25 *Altogether abominable and filthy.*
Pſal. 14.3
Pſal. 22.6 *Worms, and no men.*
Pſal. 95.7 *The people of his paſture, and ſheep of his hands.*
Pſ. 103. 15 *Whoſe days are as graſs, as the flower of the field, ſo he floriſheth.*
Ver. 16 *When the wind paſſeth over it, it is gone, and the place thereof ſhall know it no more.*
Pſal. 144.3 *Lord what is man, that thou takeſt knowledg of him? or the ſonne of man that thou makeſt account of him?*

Man

Man is like to vanity, his dayes are as a ſhadow that paſſeth away. Verſe 4.

Whoſe breath is in his noſtrils, and wherein is he to be accounted of? Iſa. 2. 22.

All Nations before him are as nothing, and counted to him leſs then nothing. Iſa. 40. 17.

Prodigal children, unprofitable ſervants, of polluted lips, and uncircumciſed hearts, &c. 1 Tim. 1. 15.

The chief of ſinners.

III. An expreſſion of our purpoſe to approach unto him, in this duty. That we do deſire III.

To worſhip, and fall down, and kneel before the Lord our Maker. Pſal. 95 6.

To bring our iniquities to remembrance. Num. 5. 15

To afflict our ſouls in his ſight. Num. 29 7

To make him our hope and refuge in the day of evil. Jer. 17. 17.

To ſeek his face, to meet him in his ways: To ſpeak good of his Name: To wait upon him in his Ordinances.

To approach before him in his courts, that we may be ſatisfied with the goodneſs of his houſe, even of his holy Temple. Pſal. 65. 4.

To ſet forth the honour of his Name, and make his praiſe glorious. Pſal. 66. 2.

To bleſs our God, and make the voice of his praiſe to be heard. Verſe 8.

To give unto the Lord the glory due unto his Name, to bring an offering, and come into his Courts. Pſal. 96. 8.

To worſhip the Lord in the beauty of holineſs. Verſe 9.

To exalt the Lord our God, and to worſhip at his footſtool. Pſal. 99. 5.

To

Psal. 116. 17 *To offer unto him the sacrifice of thanksgiving, and to call upon the name of the Lord.*

Verse 18 *To pay our vows unto the Lord in the presence of his people, in the Courts of the Lords house,*

Psa. 138. 2 *To worship towards his holy temple, and to praise his Name for his loving kindness, and for his truth.*

Psal. 145. 5 *To speak of the glorious honour of his Majesty, and of his wondrous works.*

IV. IV. A desire of his assistance, acceptance, and attention; that we may be able to perform this duty in an acceptable manner, with such holy affections as he hath required.

Rom. 8. 26 *That his good Spirit may help our infirmities, and make intercession for us.*

Rom. 5. 5 Isa. 64. 7 *That he would shed abroad his love in our hearts, and stir up our souls to lay hold of him.*

Psal. 51. 15 *That he would open our lips, that our mouths may shew forth his praise.*

Isa. 45. 19 *That we may not seek his face in vain.*

Psal. 80. 18 *That he would quicken us to call upon his Name.*

Verse 19 *That he would cause his face to shine upon us, and lift up the light of his countenance.*

1 Kin. 8. 28 *Have thou respect unto the Prayer of thy servant, and to his supplication, to hearken unto the cry and to the Prayer which thy servant prayeth before thee to day.*

Verse 30 *Hear thou in heaven thy dwelling place, and when thou hearest, forgive.*

2 Kin. 19. 16 *Lord, bow down thine ears and hear; open, Lord, thine eye and see.*

Neh. 1. 6 *Let thine ear now be attentive, and thine eyes open, that thou maist hear the prayer of thy servant.*

Psalm 5. 1 *Give ear to my words, O Lord, consider my meditation.*

Hearken

Hearken to the voice of my cry, my King, and my God; for unto thee will I pray. Verse 2

That he would hear our voice out of his holy Temple, and let our cry come before him even into his ears. Psal. 18. 6

That the words of our mouths, and the meditations of our hearts may be alwayes acceptable in his sight. Psal. 19. 14

Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. Psal. 27. 7

Give ear to my prayer, O God, and hide not thy self from my supplication. Attend unto me, and hear me. Psa. 55. 1, 2

Let my prayer come before thee, incline thine ear unto my cry. Psal. 88. 2

Lord, hear my voice, let thine ear be attentive to the voice of my supplication. Psal. 130. 2

Let my Prayer be set forth before thee as Incense, and the lifting up of my hands as the evening sacrifice. Psal. 141. 2

Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. Psal. 143. 1

Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like to them that go down into the pit. Verse 7.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Isa. 63. 15

Some one or more of these Particulars, may upon several occasions afford fitting matter for a *Preface*; which is the first thing to be considered and enlarged, in conceiving a *form of Prayer*.

Chap. VII.

Confessions of sins, by enumeration *of them: and first of* Original *sin.*

NExt to the *Preface*, *Confession* does (according to the more usual and ordinary course) succeed.

The first thing to be confessed in the *Enumeration* of sin (as is before expressed in the scheme of Confession) is *Original* sin.

Eccl.7.29 *Whereas God at first made man upright, he hath since corrupted himself, by seeking out many inventions.*

Jer.2.21 *He planted our first Parents a noble Vine, a right seed; but they quickly turned into degenerate plants of a strange Vine.*

Isa.48.8 *So that we are transgressors from the womb.*

Psal.51.1 *Being shapen in iniquity, and conceived in sin.*

Isa. 1.4 *A seed of evil doers, children that are corrupters.*

Rom.11.17 *Branches of the wild Olive.*

Eph.2.1 *Being naturally dead in trespasses and sins.*

Verse 3 *Children of wrath,* bearing about us

Rom.6.6 *the old man.*

Rom.7.24 *A body of sin, and of death.*

Verse 23 *A law of our members.*

Joh.3.6 *Being born only of the flesh.*

Rom.7.17 *Having sin that dwels in us.*

Verse 21 *And is alwayes present with us.*

Heb. 12.1 *And doth so easily beset us.*

This *Original* sin hath been propagated to us, both

both by { Imputation. / Real Communication.

1. By *Imputation* of *Adam*'s particular transgression, in eating the forbidden fruit; for we were legally parties in that Covenant, which was at first made with him, and therefore cannot but expect to be liable unto the guilt which followed upon the breach of it. *By one man sin entred into the world, and death by sin, and so death passed upon all men.* Rom. 5. 12

2. By real *Communication* of evil concupiscence, and depravation upon our natures, which was the consequent of the first rebellion. We were all of us naturally in our first Parents, as the streams in the fountain, or the branches in the root, and therefore must needs partake the same corrupted nature with them; For *who can bring a clean thing out of an unclean?* And *what is man that he should be clean? or he that is born of woman that he should be righteous?* This might justly make us more loathsome and abominable in God's eyes, then either Toads or Vipers, or any other the most venemous, hurtfull creatures are in ours: and for this alone, he might justly cut us off, and condemn us, though it were meerly for the prevention of that mischief and enmity against him, which the very principles of our natures are infected with. Job 14. 4 Job 15. 14

Though man were at the first made *little lower then the Angels, being crowned with glory and honour*, having dominion over the other creatures, all things being put under his feet; yet this corruption of our nature hath now made us become Psal. 8. 5, 6

Psal. 49. 20 *more vile than the beasts that perish.*

'Tis the root and the fountain of all other sin, from whence every actual abomination does proceed; Atheism, and Pride, and baseness, and cruelty, and prophaneness, and every other vice, which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell it self, which is the proper place of sin, is not more full of sin, for the kinds of it, then our natures are. If there be any particular sin which we have not fallen into in our *lives*, 'tis not for want of corrupt principles and dispositions in our *natures*, which do incline us to fall; but by reason of Gods *restraining* or *renewing* grace, which hath as yet with-held us from them; without which we should break out into as great abominations as were ever committed by the vilest of the sons of men.

All that Pravity and baseness, which fils up every part and power about us, are but diffusions of our Original corruption. What a world of mischief is there in our several parts, our Wills, Affections, our Tongues, Eyes? And yet all these are but as little *rivulets*: The *fountain*, or rather the *Sea* that feeds them, is our corrupted nature.

'Tis this that fils us with enmity against all spiritual truths and Ordinances; makes us (what we should tremble to think of) haters of God, though he be the God of our life and of our happiness; in whom we live, and move, and have our being.

Rom. 7. 21 Verse 13 Hence is it that *when we would do good, evil is present with us*; that we have *a law in our mem-*

members, rebelling against the law of our minds, and bringing us into captivity to the law of sin.

'Tis this that makes us like corrupted vessels, to pollute all the gifts that are powred into us; those graces and abilities which from God are bestowed upon us, pure and excellent, when they are by us put forth in duties, are not without some savour of our own corruption.

This contains in it not only an utter *deficiency* of all good, but also a *loathing* and disliking of it; Not only a *liableness* to evil, but also an inherent *propension*, and strong desire to it. All which is as natural to us, as blackness to an *Ethiopian*; and like the *fretting Leprosie*, adheres to our natures with so much pertinacy, that it cannot be utterly removed while we are on this side the grave, till these our earthly tabernacles shall be dissolved. *No soap nor nitre can purge it,* The general deluge could not wash it away; that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it. Lev. 14.45 Jer. 2.22

It does totally overspread both { Inward / Outward } man our

1. Our *Inward man* is hereby deprived both in respect of
   1. Understandings.
   2. Consciences.
   3. Affections.
   4. Wills.
   5. Memories.

1. Our *Understandings* are hereby become full of vanity, inconsiderateness, ignorance; neither *knowing nor enquiring after God; Every thought & imagination of the heart being only evil, and that* Rom. 3. 11 Gen. 6. 5

continually. So that we are *not of our selves sufficient to think any thing that is good,* being given over
2 Cor. 3. 5 to a *reprobate mind,* νὸν ἀδόκιμον, *a mind void of*
Rom. 1. 28 *judgment, not liking to retain God in our knowledg. Becoming vain in our imaginations, having our*
Verse 21 *wicked hearts darkned. Being wise to do evil, but*
Jer. 4. 22 *foolish to that which is good. Counting the things of*
1 Cor. 2. 14 *God foolishness. Being carnally minded,* which is
Rom. 8. 5 *enmity against God. For it is not subject to the law*
Verse 7 *of God, neither indeed can be.*

Full of pride, prejudice and contradiction against all sacred truths; setting up our own imaginations, and fleshly reasonings against the spiritual notions that are dictated to us. *Being alienated from the life of God, through the blindness that*
Eph. 4. 18 *is in us.*

2. Our *Consciences* are hereby become full of stupidity, and insensibleness, *past feeling,* being *seared as with an hot iron*; Altogether *defiled*; Not
Eph. 4. 19 performing their office of *bearing witness, accus-*
1 Tim. 4. 2 *ing, or excusing us* rightly according to several oc-
Tit. 1. 15. casions. Being deaf unto every holy suggestion of
Rom. 2. 15 God's Spirit, secure against all the threats, and judgments of the Law.

Gen. 8. 21 3. Our *Hearts* and *Affections* being evil from *our youth*: full of wicked policies, and unsearch-
Jer. 17. 9 able deceits. *Deceitfull above all things, and desperately wicked, who can know them?* Full of *lu-*
Gal. 5. 7 *stings against the Spirit of God: sending forth evil thoughts, murthers, adulteries, fornications,*
Mat. 15. 19 *thefts, false witness, blasphemies,* full of folly and *madness*; preferring empty, transitory con-
Eccles. 9. 3 tentments, before those great matters that con-

cern

cern our eternity. Altogether obdurate against the means of grace; not to be wrought upon either by hopes or fears, by mercies or judgments; slighting the threats of God, undervaluing his promises, disturbing his power, abusing his patience; quickly *revolting*, and *backsliding* from every holy desire. Jer. 5. 23

Who can say, I have made my heart clean, I am pure from my sins? Pro. 14. 14 Prov. 20. 9

4. Our *Wils* have now lost their first native freedome, making us become *servants unto sin: Bringing us into bondage unto corruption*; Being full of loathing and averseness, full of enmity, and obstinacy against any thing that is good. Joh. 8. 24 2 Pet. 2. 9

Casting Gods laws behind our backs, and hating to be reformed. Psa. 50. 17

5. Our *Memories* being naturally very unfaithfull, and *slippery* in letting out things that are good, but very tenacious in evil matters. Heb. 2. 1.

II. Our *outward man*, which was at first created with a kind of Divine Majesty above the other creatures, is now become weak and vile, exposed to all manner of infirmities, diseases, sins. So that we are all over nothing else but a *body of sin, and of death, our members being instruments of unrighteousness.* II. Rom. 6. 13

Eyes full of Adultery, Pride, Envy. 2 Pet. 2. 14

Ears *uncircumcised*, deaf unto every holy suggestion, easily open and attentive to vanities, lies, slanders. Act. 7. 51

Tongues *unruly, and full of deadly poyson*, containing a *world of iniquity: defiling the whole body, setting on fire the course of nature, being themselves* Jam. 3. 8 Verse 6

selves set on fire of Hell. Given to unsavoury, unedifying discourses, revilings, prophaneness, blas-
Psal. 57. 8 phemies. That which should be *our glory, the best*
Psal. 108. 1 *member that we have,* is by this Original corrupti-
on, become the worst, defiling all the rest.
Rom. 3. 13 Our Throat *being as an open sepulchre; with*
Ver. 14, 15 *our tongues we use deceit, the poyson of asps is under*
16, 17, 18 *our lips. Our mouth is full of cursing and bitterness, our feet are swift to shed blood; destruction and misery are in our ways: and the way of peace have we not known; there is no fear of God before our eyes.*

All which will yet appear more deformed and loathsome, if we look upon our own natures in the rage, blasphemies, baseness, madness of other mens lives: There being not any kind of evil, which either man, or divel hath committed, but there are in our natures the principles and inclinations to it; The best of us being by nature as bad as the worst of sinners.

To which may be added our aptness to slight and undervalue the thought of this Original corruption, though it hath already brought so much mischief upon all mankind, wholly depraved us in our faculties, and principles, and spread a curse and deformity upon the whole creation.

CHAP.

CHAP. VIII.

The enumeration of actual ſins, both National and Perſonal, againſt the Law and Goſpel, and particularly againſt the firſt Commandment.

IN the *Enumeration* of ſins, next to *Original*, we are to acknowledg our *Actual* tranſgreſſions, which flow from the other, as *acts* do from their *habits*.

Theſe in the general are diſtinguiſhable into ſins *National*, and *Perſonal*; of *Omiſſion*, and *Commiſſion*; in *thought*, *word* and *deed*; the particulars of which do refer to ſome kinde of breach againſt the {Law. / Goſpel.} {First / Second} Table and may properly be enumerated under thoſe heads to which they appertain. Every commandment having in it both a {Poſitive / Negative} part, and comprehending the Obedience of the whole man.

But now becauſe it may be ſometimes convenient to make a diſtinct recital of *National* ſins, therefore we ought to be obſervant, and prudent in the choice of fitting matter to this purpoſe.

There are three things that will raiſe a ſin to a publick guilt, and make it become *National*.

1. Com-

1. Common practice.
Heb.2.12 2. Publick establishment or connivance.
3. General insensibleness.

These are variously applicable (according to the condition of several times) both to offences against the first and second Table. As Idolatry, Superstition, Heresie, Prophaneness, Incouragement to wild and desperate errors, Ingratitude and unfruitfulness under publick and common mercies; security and inadvertency under all those various dispensations that befal us, inconsiderateness of the day of our visitation, and the things that concerns our peace, loathing of our spiritual Manna, breach of our publick and solemn Engagements.

1.

2. Blood-guiltiness, Cruelty, Injustice, Oppression, Perfidiousness, Bitterness; A spirit of Disobedience, Confusion, Giddiness in respect of Civil order, &c.

Dan 9.17 Hitherto appertain the *iniquities of our fathers*,
Neh .9.34 and of all publick orders and degrees of men; *Our Kings, our Princes, our Priests*, which ought upon some special occasions to be acknowledged and bewailed. But these are not reducible unto any particular Catalogue, because they do continually vary according to several times.

In the enumeration of *Personal* sins, a man ought chiefly to insist upon those particulars, whereof he is more especially guilty; But withall he should know and (upon several occasions) be able to reckon up the species and kinds of all sins.

See Bishop Downhams Abstract.

These may best be discovered by looking upon the

the divine law, according to its latitude and fulneſs, examining what is therein {Injoyned / Forbidden} concerning either the duties of *Piety* towards God, in the *firſt* Table; or the duties of *Charity* towards our *Neighbours*, in the *ſecond* Table. Biſhop *Andrews* Catechiſm. Mr. *Brinſley's* Watch. 1. Part.

The firſt Commandment does forbid the not having *Jehovah* alone for our God, and conſequently the not knowing, not believing, not adhering, not ſubmitting to him; The not behaving our ſelves towards him in all reſpects as our God.

So that we ſin againſt this by *ignorance*, when we do not labour after ſuch a meaſure of knowledg in divine truthes, as is proportionable to the callings wherein we are, the *time* and *means*, which we have had. When *we do not deſire the knowledg of Gods wayes*; Being *content to ſit in darkneſs, and in the region and ſhadow of death*; not endeavouring to acquaint our ſelves with his Power, Majeſty, Juſtice, Mercy, Wiſdome, Unchangeableneſs, and thoſe other Attributes of the Divine Nature. Not ſearching the Scriptures, *proving the things that are moſt excellent*. Ignorance Heb. 5. 12 Job. 21. 14 Mat. 4. 16 Phil. 1. 10

When our knowledg is only literal and *uneffectual*, not working anſwerable obedience in our lives; when we are not carefull to obſerve and conſider, and treaſure up in our hearts thoſe holy truths, which at any time have been diſcovered to us; but ſuffer them to *ſlip from us*, by inadvertency or forgetfulneſs; Not ruminating upon them, or recalling them to mind, according to our ſeveral occaſions. Luk. 12. 47 Heb. 2. 1

By

Infidelity. By *infidelity*, when we do not assent unto his law, as being *holy*, *just*, and *good*; not labouring to strengthen our faith in his holy Attributes and Word. Not so firmly believing his *threats* and *judgments* as to be humbled thereby; Or his *Promises*, as to be invited by them to newness of life.

Diffidence. By *Diffidence*, not adhering to him with all our hearts, not *casting our burden* upon him; Psa. 55. 22 Not trusting him in the want of outward means, full of carking and solicitous thoughts; Apt to put Jer. 17. 5 our confidence in *arms of flesh*, broken reeds, lying vanities.

Want of Love. By want of *Love*, not loving of him with all our affections and might, preferring the love of our selves, of pleasure, riches, honour, and the like earthly vanities, before the infinite and absolute good that may be found in him. Suffering our shame, worldliness, security, hopes, fears, dependencies, want of leisure, and such like poor respects, to seduce our affections from him, and to hinder our communion with him. Loving his creatures, his enemies, any thing rather then himself, *forsaking the Fountain of living waters, and* Jer. 2. 13. *hewing out unto our selves broken Cisterns that will* Isa. 55. 2 *hold no water. Spending our time and mony for that which is not bread, and our labour for that which satisfieth not.*

Want of Zeal. By *want of zeal*, not being zealous for his glory in the forward and chearful use of such means whereby it may be *promoted*; in a fervent and resolute opposition of those things that may *hinder* it; in a hearty sense and sorrow for those reigning corruptions, either *publick* in the *times*,

or

or *private* in our own *Souls*, whereby it hath been abuſed; wronging good cauſes, either by our lukewarmneſs, or elſe by our blind indiſcreet zeal.

By *want of rejoycing* in him, not *ſerving him with gladneſs of heart*: Not *rejoycing in the Lord*; Not finding any ſuch reliſh in his holy Word and Ordinances, whereby they may ſeem ſweeter then the honey and the honey-comb, but rather counting his wayes grievous and burdenſome unto us. Want of joy. Deut. 28. 47 Iſa. 61. 10

By *Unthankfulneſs* for thoſe *great* mercies which are freely beſtowed upon us; *not rendring unto the Lord according to the benefits we receive*, failing in the acknowledgment of them, letting them ſlip by us without any regard or notice; Being too apt to aſcribe Gods bleſſings unto our own deſerts and endeavours; *Sacrificing to our own nets*; Subject to forget his favours, though he doth renew them every moment: And amongſt thoſe few that we do take notice of, and remember, yet our thankfulneſs for the *receipt* of them, is no way proportionable to our importunity in the *want* of them: Expreſſing our ſlighting of them, even in our very thankſgiving for them: Not mentioning them with any hearty ſenſe or affections; Not willing to acknowledge them by charity towards his diſtreſſed members, according to our abilities and opportunities; But rather *returning evil for good, and hatred for his good will.* Like *Jeſhurun*, waxing fat and kicking with the heel. Abundance making us wanton, and contemptuouſly to ſpurn at his laws. Lading and Unthankfulneſs. 2 Chron. 32. 25 Hab. 1. 16 Pſal. 109 5 Deu. 32. 15

wea-

wearying him with our sins, whilest he does continually heap upon us his unwearied mercies.

Impatience. By our *Impatience* under those *small* crosses that are justly inflicted upon us. Not behaving our selves humbly and chearfully under Gods fatherly chastisements. *Not accepting the punishment of our iniquity*, though it be *much less then we have deserved*. Not *bearing the indignation of the Lord*, as considering how *we have sinned against him*. Being subject to murmuring and repining, to fainting and despair, to seek help and deliverance by unlawful means.

Lev. 26. 41
Ezra 9. 13
Mich. 7. 9

Disobedience. By want of submission and *obedience* unto him, according to our duty and profession; very inconstant in our holy services, temporary, and by fits, subject to backslide, and revolt upon every slight temptation. *Our goodness being as the morning cloud, and as the early dew which passeth away.* Not *Universal* in our obedience, but partial, and by halves, apt to pick and chuse in our duties, according as they may best suit with our own humors, and the course of the times; not having respect to *all his Commandments*. Nor hating *every false way*. Not *hearty* and sincere in our performances, doing them with *all our might*, but Hypocritically, Perfunctorily, Negligently.

Hos. 6. 4

Psal. 119. 6
Verse 128

Security and Presumption. By our not *fearing* of God, according to the infinite power, justice, majesty of the divine Nature; or according to those manifold sins whereby we have provoked his wrath: Behaving our selves with much security and inadvertency under all the various dispensations of his providence, as if we our selves were not at all concerned in

in them. Not *regarding the works of the Lord, nor considering the operation of his hands*, ſtill going on *after the imagination of our own hearts, as if we had made a Covenant with death, and with hell were at an agreement*; very apt to promiſe to our ſelves peace and impunity, though we do ſtill perſevere in our wonted rebelliors; very ſubject to ſlaviſh worldly fears, of *men that ſhall die, and the ſons of men that ſhall be made as graſs: Forgetting the Lord our Maker, who ſtretched forth the heavens, and laid the foundations of the earth*: Not *grieving when he ſtrikes us, refuſing to receive correction, though he does conſume us; making our faces harder then a rock, and refuſing to return.* Iſa. 65. 2 Iſa. 28. 10 Iſa 51. 12, 13. Jer. 5. 3

By not demeaning our ſelves *humbly* before him, according as our own vileneſs, and the greatneſs of his mercy does require. Pride.

Behaving our ſelves in our general courſe, as if we were *deſirous* to live without God here, and *content* to be annihilated hereafter, ſo we might but in this world enjoy the pleaſure of ſin for a ſeaſon.

CHAP. IX.

Sins againſt the ſecond Commandment.

THE Second Commandment does concern the *Manner*, and *Means* of Gods worſhip. Againſt this we ſinne, not onely by repreſenting

ing and worſhipping of him in Images, but alſo by entertaining groſſe miſ-conceits of the divine nature, by mixing any will-worſhip, ſuperſtition, or our own inventions with his ſervice, when we do not ſerve him after ſuch a way as is agreeable to his nature, and required in his Word, that is, not *in ſpirit and truth*; Not with uprightneſs, ſincerity, chearfulneſs.

John 4. 24

Manner. 1. It will here concern us to examine how exceedingly we have failed in the *manner* of thoſe good duties which we have attempted; How much *averſneſs* there is in us from ſetting *about them*: How much *diſtraction* and *benummedneſs* of ſpirit in the performance of them: How much impotency and *wearineſs* in the *Continuance* of them: How much pride, unſpiritualneſs, formality, want of reliſh, deadneſs, uncomfortableneſs there is mixed with our beſt ſervices: Serving God with *feigned lips: Drawing near to him with our mouths, and honouring him with our lips, when our hearts are far from him*: Reſting our ſelves in the meer out-ſides of duties, when we do not enjoy any Communion with God in them.

Pſal. 17. 1
Iſa. 29. 13

Means. 2. We ought to examine our failings, in reſpect of the *means* or kinds of divine worſhip. Our careleſſneſs to keep our ſelves cloſe in a conſtant holy communion with God by the right uſe of all his ſacred Ordinances.

Our failings in Prayer.

1. Prayer, both { Private. Publick.
2. Miniſtry of the Word.
3. Receiving of the Sacraments.

1. Our negligence in ſetting any ſolemn time apart

apart for our ſecret Devotions betwixt God and our ſouls. Omitting them upon every trival occaſion, or ſlight pretence of buſineſs. Our careleſneſs, in the private obſervance of this duty with our families and neer relations and in *publick* with the Congregation. Our approaching before God without that preparation, reverence or attention, as becomes ſuch vile creatures ſpeaking to ſo great a Majeſty; *Regarding iniquity in our hearts, not calling upon him in truth: Flattering him with our mouths, and lying to him with our tongues, when our heart is not right with him.* Pſa. 66 18 Pſ. 145.18 Pſ. 78.36

Not *Confeſſing* our ſins with that ſorrow, *ſhame, and confuſion of face*, as having thereby ſo much diſhonoured his glorious name, and endangered our own ſalvation: Being rather apt *to cover our tranſgreſſions with* Adam, *by hiding our iniquity in our boſoms.* Or if we do *acknowleag* them, yet we are not careful to forſake them, but do ſtill go on in a continual round of *confeſſing* and *committing*, *committing* and *confeſſing* again. Dan. 9. 8. Job. 31. 33

Failing very much in the *Matter* of our Petitions, not asking thoſe things *which are according to his will.* Apt to make our prejudicate opinions, and paſſionate wiſhes, the ſubject of our prayers, inſtead of the holy and unchangeable will of God. For the *manner* of them, not with *faith and fervency*, as being truly ſenſible of our own wants, or as if we did really believe this duty to be an effectual means for the ſupply of them. Not tenderly affectionate in our forgiving others, or our interceding for them. 1 Joh. 5. 14

In our *Thanksgiving*, not mentioning the fa-

vours we have received with any such hearty sense of them, as may stir up in our souls chearfulness, love, gratitude. Not praising God with *our whole hearts*, and *all that is within us*.

Psal. 9. 1 Psa. 103. 1

Coming before him with customary devotion, rather to satisfie the scruples of a natural conscience, then out of any true love to this duty it self, or experimental evidence of comfort to be had by it; our hearts being apt to wander from him, even whilest we are speaking with him; to think but light of him, whilest we pretend much honour to him.

Not retaining any taste and relish of these duties after they are ended; Not living suitable to them; Not taking notice how God does answer our prayers in the several passages of his Providence towards us.

Failings in respect of the ministry of the Word. Before.

2. For the Ordinance of *Preaching*, the *Minister* does herein offend, by being negligent and slothfull in his Calling, not preaching with that constancy, faithfulness, simplicity, judgement, authority, courage, demonstration of the Spirit as he should: The *People* by neglecting to hear and read the Word, according to their several opportunities. By not preparing themselves for this holy exercise. Not coming unto it with hungring and thirsting desire, and loving believing, prizing it, as being of such great efficacy, and necessity for our everlasting wel-beings, *able to save our souls*; Bringing with them much *carnal security*, which makes them without any desire or care to profit by it; much *impenitence* and *hardness* of heart; Not without some secret

cret resolutions of continuing in their former courses, whatever shall be said to the contrary; Many *worldly cares* and thoughts, with *high conceits* of their own sufficiencies, *præjudice* against their Teachers, *curiosity*, not to *learn*, but to *censure*, itching ears, rather to please the fancy, then reform the life

At. Not hearkening to it without much irreverence, distraction, infidelity, misapplication, obstinacy, dulness, weariness; Not receiving it into a good and honest heart, with desire to retain and practise it.

After. Not careful (after they have heard it) to root and fix it in their hearts by Prayer, Meditation, Conference; Not expressing the fruit of it in their conversation; slighting those many gracious opportunities, wherein God hath reached forth unto them the profers of mercy and salvation; and though he hath with much patience waited for their amendment, yet they have still hardned their hearts, and notwithstanding the *former and the latter rain*, do remain like dry stakes in an hedge, barren and fruitless, without any spiritual life or growth, answerable to the means which they have had.

Failing in the Sacraments.

3. For the Sacraments, { Baptism. / Supper of the Lord.

Baptism, 1 Tim. 6. 12

Our slighting, and renouncing that Covenant which we made in *Baptism*, abusing *that good profession which we have professed before many witnesses*. Not walking as those that have been received into the bosom of the Church, and distinguished from others that are *without*. Not

fighting against the world, the flesh and the divel, as becomes such as are listed in the number of Christs faithful souldiers and servants.

The Lords Supper. And so for the Sacrament of *Christs body and blood*; our not hungring and thirsting after it, not partaking of it so frequenrly as our necessities and opportunities have required.

Before. When we have approached unto it, have we been carefull *before hand* to set any solemn time apart, for the fitting of our selves unto so holy a work? 1 Cor. 11 28. have we not been unwilling to *ransack* and *examine* the secret corners of our hearts; to find out, and to purge out those particular bosome-sins, unto which our natures do most incline us? after a more especial manner, to excite and stir up in our selves the graces of Gods holy Spirit, to renew those conditions of the *Covenant*, required on our parts, *Faith* and *Repentance*.

At. *In the receiving* of the Sacrament, have we not been too apt to slight and dis-esteem it, as if it were but an empty common ceremony? Have we behaved our selves with so much fear and reverence, as might become such a sacred mystery; with such spiritual joy and delight, as should be in those who are fit guests for that Table.

After. *After the receipt of it*, have we not quickly forgotten our good resolutions, relapsed into our old sins again, not feeling or regarding any such comfort or profit as is promised to the right partaking of this Ordinance? Have we not 1 Cor. 11. 27. often *eat and drank unworthily*? and consequent- Verse 29 ly *eat and drunk judgement to our selves*? becoming

ing *guilty of the body and bloud of Christ*, doing that horrid act which we so much detested in the Jews, *Crucifying a'ain* our blessed Saviour, and by slighting the proffers of mercy in this Sacrament, doing as much as in us lies to *make his Passion of none effect*. Heb. 6. 6 1 Cor. 1. 17

CHAP. X.

Sins against the third and fourth Commandments.

THE third Commandment does forbid the abuse of Gods Name. By the *Name* of God we are to understand any thing whereby he may be known, as his Titles, Attributes, Ordinances, Works.

So that we sin against this Commandment by wicked Oathes, cursed Execrations, unlawfull Vows, every light irreverent mention of God, all such idle words as do no way tend to the sanctifying of his Name.

By breaking the Vow of our Baptism, neglecting all those good promises and resolutions which since we have made. *Dealing falsely in our Covenants*, when our *heart is not set aright, and our spirit not stedfast with God.* Psal. 78. 8

By our not acknowledging, and effectual remembrance of his holy titles and attributes as we have had occasion. Not delighting to speak good

of his Name, and to make his praise glorious.

By an irreverent and customary mention of his great and glorious Name, upon trivial occasions.

By our not thinking and speaking of his Word, so frequently, with that holiness and reverence as we should; sometimes pretending *to declare his statutes, and to take his Covenant into our mouths,* Psal. 50. 16 *whereas we hate instruction, and cast his Law behind us.*

By our Carelesness in vindicating the glory of his Name and truths, when they are vilified by others.

By profaning our profession of Christianity, with an unholy conversation; Not behaving our selves so sincerely in regard of God, nor so inoffensively in respect of men as we should.

By defacing his glorious image instamped upon us in our *Creation*; Becoming more *vile and foolish then the beasts that perish.* Psal 49. 20 In our *regeneration*, relapsing into the sins of our *unregeneracy.* Eph 4. 1 Not *walking worthy of that vocation whereunto we are called.*

By our carelesness in discovering and acknowledging the divine power and wisdom in those special passages of his providence which befall us.

The fourth Commandment. *The fourth Commandment* does forbid all carelesness in sanctification of

Sabbaths, { *Ordinary,* / *Extraordinary.*

So that we sin against this, when we do not *remember* to keep the Lords day holy, that is, when we are not mindfull before-hand to prevent and

avoid

avoid all such businesses as may distract us in those duties that belong unto this day.

When we our selves do not rest from our usual works and sinfull desires, but mis-spend much of that precious time in idleness and vanity; or else satisfying our selves in a superstitious, customary observation of the *outward rest*, without regarding *means* or the *work* of sanctification.

When we are not carefull to prepare our selves for publick duty, by praying for Ministers in *general*, that God would endow them with fitting gifts and abilities, prospering their endeavours, by giving happy success unto their Ministry: More *particularly*, for the Pastor to whose charge we belong, that God would direct him to speak unto our hearts and consciences.

When we are careless in the performing of our publick duties, not with so much reverence, sincerity, spiritualness, attention as we should.

When we are negligent in looking to those that are under us, who by our carelessness or countenance, may be encouraged to the prophanation of this duty.

When we fail in those private duties that concern the sanctification of the Sabbath, Meditation of the Word we hear, Searching the Scriptures to prove the truth of it, Application of it to our selves, examining our own hearts, private prayer, conference, whetting the Law upon one another, mutually exhorting and Deu. 11. 19
stirring up each other unto holy duties, contemplating the *creatures*, and the *Providence* of Psal. 92
God.

When we are weary of the Sabbath, and *wish it*
Amos 8. 5 *were gone*, and cannot *call it a delight*.
Isa. 58. 13 And so for *extraordinary* dayes, lawfully set a-
part for solemn { Feasts. / Fasts { Publick, / Private.

When we mispend our occasional *Festivals* altogether in outward carnal mirth, without those inward spiritual duties of love and thankfulness
Neh. 8. 9 which God requires; not keeping them *holy unto the Lord*, as we ought to do; Not thereby taking occasion to enlarge our bounty to our poor brethren.

And so for dayes of *Humiliation*, which are called *Sabbaths* in Scripture; Our neglect of these
Lev. 23. 28 when there is any special occasion for them, either publick or private; our insensibleness of dangers and judgments, like the old world, keeping on in the road of our secular imployments, *eating and drinking, buying and selling, &c. putting far a-*
Mat. 24. 38 *way the evil day*, Amos 6. 3, *6 drinking wine in bowls, but are not grieved for the affliction of Joseph*; Not sighing and weeping
Ezek. 9. 4 *for the abominations that are committed in the midst of it.*

When we do observe these dayes, we are ready to rest our selves in bodily abstinence, outward mortification, hanging down the heads, sad countenances, without inward *afflicting of the soul*; Not
Jer. 14. 10 *breaking, bruising, renting* of our hearts; *Refraining not our feet, but loving to wander*; Not *turn-*
Jonah 3. 8 *ing from all our evil wayes, and the violence in our hands.*

CHAP.

Chap. XI.

Sins against the second Table.

The second Table doth enjoyn the Duties of *Charity* and *Justice* towards our neighbour. Against this we sin, when we do not love our neighbours, with such true, unfeigned love as our selves; when we do not deal so with others, as we desire they should deal with us; when we do not pray for them, and endeavour their good as our own. Mat. 7. 12.

In the fifth Commandment are forbidden the Vices which concern the relations of

{ Superiors,
{ Inferiors.

So that we sin against this, by not behaving our selves answerably to our several relations; Not *modestly* and *gravely* to our *Inferiors*; going before them in an example of good life; Not *humbly* and *dutifully* to our *Superiors*, not submitting to them for *conscience sake*, as being *ordained of God*; Not thankfully to our *Benefactors*, either not remembring, or not acknowledging, or not esteeming, or not requiting them as we might. 1 Pet. 2. 13. Rom. 13. 1, 2.

Subject to *envy*, and *extenuate* those special gifts of others, whereby they have attained any preheminence above our selves.

Hitherto likewise appertain the Vices which do more particularly concern the relations of

Parents:

Parents: Not educating, instructing, chastising their children so carefully; Not providing and praying for them as they should.

Children: Not loving and reverencing their Parents, not submitting to them, not being so thankfull towards them as they might.

Husband: Not behaving himself as a *Head*, to govern, instruct and cherish his wife.

Wife: By being irreverent, unquiet, not an helper, but an hinderer of her Husband's good.

Masters: Not carefull in directing, governing, punishing, rewarding their servants.

Servants: Disobedient, slothfull, unfaithfull, answering again, murmuring.

Aged: Not sober and grave, not wise and exemplary in their carriage.

Younger: Irreverent towards the persons of the Ancient, neglecting their good counsels and examples.

Superiours: In *gifts*, whether *inward* of the mind, or *outward* of the estate, in respect of Nobility, Riches, &c. abusing of their gifts unto scorn, pride, oppression; not doing so much good as the advantage of their abilities and places do require.

Inferiours: Either too much disdaining, or too much flattering those above them.

Magistrates: Want of diligence and uprightness in the discharge of their places.

Subjects: Not so respective, serviceable, submissive as they should.

Teachers: Negligent in taking all occasions

of

of inſtructing, reforming others by { Counſel. / Example.

Learners: Not teachable, inquiſitive, &c.

The *ſixth Commandment* doth forbid all thoſe ſins which are againſt the health and welfare of our *own*, or our Neighbours { Bodies. / Souls. The ſixth Commandment.

So that we ſin againſt this, not only by *outward* acts of *violence*, but alſo by an aptneſs to entertain prejudices and miſconceits againſt others; By raſh, immoderate anger, injurious revengefull thoughts, ſecret grudges, hatred, and implacableneſs. *Mat.* 5. 22 1 Joh. 3. 15

By failing in thoſe particulars which concern the maintenance of mutual peace and friendſhip amongſt one another; By haughty, inſolent carriage; Reviling, ſcoffing, provoking ſpeeches.

Being ſenſleſs and hard-hearted in the miſeries of our brethren; not weeping with them that weep; not being heartily affected at thoſe publick evils wherein we our ſelves are not more immediately and particularly concerned.

By wounding and murthering the ſouls of others through ſcandal { Active, miſguiding them, / Paſſive, grieving them; when we encourage them in their evil courſes either by Provocation, Counſel, Example, Connivance.

By the levity and unprofitableneſs of converſing amongſt others; when we do not labour to ſtir them up unto holineſs, according to our ſeveral opportunities and relations; Not inſtructing the ignorant, comforting the weak; admoniſhing

monishing, exhorting, encouraging others unto well-doing.

By neglecting our own bodily health and welfare, through intemperance, immoderate passions, &c.

By being careless of our own souls, not providing for the dayes of death and judgment, but thrusting them far from us, bidding those dayes care for themselves. By quenching and suppressing those holy motions that are at any time suggested unto our hearts, preferring the base things of this world, before those great matters that concern eternity.

The seventh Commandment.

The seventh Commandment does forbid all *kind* of *uncleanness*, both of body and soul, together with the *means* and *signs* of it.

Against this we sin, not only by committing any *outward* act of uncleanness either by our selves or with others; But also,

Matt. 5. 28

By the *Adultery of the heart*, by having our minds full of unchast desires, by cherishing in our selves any lustful, unlawful affections. By delighting our thoughts in the fancy and speculation of those lusts which we have no opportunity to act.

When we do not labour to quench our fleshly concupiscence, by vigilancy over our own hearts and wayes, by avoiding all evil company, and such other occasions as may inflame us; when we are not moderate in our delights; modest in our carriages; temperate in our diet; diligent and painfull in our callings.

When our *eyes* are full of adultery, when our *ears* are willingly open to filthy and unclean com-

communication, when our *tongues* are given to rotten and unsavoury speeches.

When we are not wary and circumspect in avoiding all suspicions and appearances of this evil.

The eighth Commandment does forbid all those vices which do concern our own, or our neighbours outward estate; as Theft, Oppression, Deceit, Sacriledg, Usury, Bribery, Prodigality. The eighth Commandment.

We offend against this, not only by those external acts of theft and injustice, which humane law does take notice of: But also,

By the *Love of money*, which is the *root of all evil*; by being discontent at our estates, greedy of gain, full of restless and insatiable desires after these earthly profits. 1 Tim. 6. 10.

When we are not so strict, and conscionable in the means of getting wealth: either negligent and idle in those callings wherein we should provide for our selves and our families; or else too much *hasting to be rich*, by violence and oppression, craft or over-reaching, by being unfaithful in our words and promises: Not so upright and sincere in our dealings with others, not conscionable in paying their dues. Pro. 28. 20

When we are not wise and moderate in the use of these outward things; Not so discreet in laying out the Talents committed to our stewardship; too sparing and *parsimonious* unto good purposes; too *lavish* about dishonest and unnecessary occasions.

The ninth Commandment does forbid those vices, which concern our own, or our neighbours *reputation*; as Slander, Credulity, Hearing of tale- The ninth Command. ment.

bearers,

bearers, Censuring, Sinister suspicions, Flattery, Silence in defending, &c.

Against this we sin, not only whom we do publickly concur with others in false judgment against our neighbours; But also

When we are not charitable in our speaking, hearing, thinking of others.

Subject to reviling, scornful, slanderous speeches, very ready to speak ill, and to spread the faults of our neighbours, when it does no way concern us, or is like to benefit others.

Willing to entertain Back-biters, Tale-bearers, Scoffers, ready to listen unto any report that tends unto the defamation of others, too much affected unto *flattering tongues* and *deceitful lips*; Busie, and meddling in the affairs of others, where we are not concerned.

Full of Credulity, and rash belief, in judging of ill rumors, too liable unto uncharitable suspicions, apt to interpret good things ill, and doubtful matters in the worst sense.

Not so careful in upholding our neighbours credit, by admonishing, exhorting, rebuking him, according to our *Callings* and *opportunities*.

Subject to arrogant, high conceits of our selves, and yet very negligent in those ways whereby we may establish our reputations; Not labouring to be such as we would seem to be; Not endeavouring to keep a good conscience before God, and *a good report before men*; Not avoiding all *appearances of evil*.

The tenth Commandment.

The tenth and last Commandment does forbid any concupiscence against our neighbour, though

before

before the consent of the will; whether by covetousness, self-love, evil thoughts, envy.

Against this we sin, when we have not such a holy disposition in our minds unto the duties of charity, as God hath required.

When we are apt to favour and entertain the tentations that are suggested to us.

When our minds are full of evil fancies and wicked perturbations, arising from our corrupted natures.

When we delight our selves in any evil imagination, *keeping it close, and rolling it* in our thoughts, though our minds (perhaps) do not consent to the acting of it. Job 20.12, 13.

CHAP. XII.

Sins against the Gospel.

NExt to these trangressions against the *Law*, we ought to enumerate our sins against the *Gospel*, which for the general kinds of them are reducible to these two heads { Unbelief. Impenitence.

1. Our *Unbelief*, in the several degrees of it. 1. Unbelief

Not labouring to *acquaint* our selves with the duties, promises, priviledges of the Gospel, though it does contain the best *glad tidings*, and of the greatest consequence that can possibly be imagined.

Our not *assenting* to it, according to its full latitude

titude, being eaſily carried about with every winde of doctrine, any wild erroneous fancy, apt to *turn aſide unto our own crooked ways*; And to have our *mind corrupted from the ſimplicity that is in Chriſt*; Not being found in the faith.

Pſa 125.5
2Co.11.3
Tit.1.13

Our not *loving* and *eſteeming* of it. Not ſufficiently admiring the miracle of divine bounty wherein the *Love* of God was more eſpecially *commended* and *manifeſted* towards us, in that he ſent *his only begotten Son into the world that we might live through him.*

Rom.5.8
1Joh 4 9

Our too much ſlighting and undervaluing the great love and merits of our bleſſed Redeemer. *Treading under foot the Son of God, prophaning the blood of the Covenant*, and doing what we could to make Chriſts paſſion of none effect. Being apt to prefer *droſs* and *dung* before *the excellency of the knowledg of Chriſt Jeſus our Lord.* Not counting him *all in all.* Not *rejoycing in God through our Lord Jeſus Chriſt, by whom we have received the Attonement.* Not *glorying alone in Chriſt and him crucified.* Not counting his favour and loving kindneſs to be *better then life.* Not *claiming his promiſes as our heritage, eſteeming them the joy of our hearts.* Not looking upon them as being *unſearchable riches, exceeding great and precious.*

Heb.10.29
Phil.3.8.
Col.3.11.
Rom.5.11
Gal. 6.14
Pſal. 119. 115
Eph.3.8
2 Pet.1.4.

Our not *living by faith* in all eſtates and conditions; Not *embracing* the promiſes of the Goſpel with ſo much *readineſs*, nor *adhering* to them with ſo much *ſtedfaſtneſs*, as the *excellency* and *certainty* of them do require.

Not improving and applying this rich treaſure of Goſpel-promiſes unto the various changes of

the *temporal* life, in respect of { Prosperity. / Adversity.
Being very apt to be altogether immersed in sensitive, external things; without reflecting upon those advantages we might from thence enjoy in this regard.

And so for our *Spiritual* life, being apt to rely on our own righteousnes, and self-justifications, thereby endeavouring (as much as in us lies) to deprive Christ of his Saviour-ship.

Not owning of Christ in all his Offices, not willing to accept of him as well for our *Lord*, as our *Saviour*.

And this *heart of unbelief* does prove unto us a root of *Apostacy*, making us to *depart from the living God*. Heb. 3. 12

2. Our *Impenitency*, in that when God had in some measure discovered unto us our own miserable condition, by reason of the *Covenant of Works*, we have not yet humbled our selves in any proportion to the multitude or greatnes of our sins; nor applied our selves with any fervency of heart unto the onely means of pardon and reconcilation in the *Covenant of Grace*. 2. Impenitency.

Not being *inquisitive* after our sins, not endeavouring to examine and find out our particular failings, but rather to hide and excuse them.

Not being *humbled* and grieved for them, as considering that wretched injustice, folly, unkindnes that we have expressed by them.

Not resolving and striving against them, not improving all advantages for the avoiding and subduing of them.

Refuſing to repent, though God has vouchſafed us *time* and *means*. *Though light be come into the world, yet loving darkneſs rather then light. Receiving the grace of God in vain. Turning it into wantonneſs. Tempting, grieving, quenching the holy Spirit of God, whereby we ſhould be ſealed to the day of redemption.*

Rev. 2. 21
Joh. 3. 19
2 Cor. 6. 1
Jude v. 4
Eph. 4. 30

Hardning our ſelves by a cuſtome and delight in ſin; and by this means, *Treaſuring up for our ſelves, wrath againſt the day of wrath, and revelation of the righteous judgment of God.*

Rom. 2. 5

'Tis here to be obſerved, that though theſe two ſins be more *immediately* and *directly* againſt the *Goſpel*, yet the other breaches of the *Law* before mentioned, are in ſome ſenſe *reducible* alſo under this head, *Evangelical* obedience including *Legal*, as ſubordinate to it; and the *Law* being the rule of *Goſpel* converſation. And for this reaſon I am the more brief upon this head.

We ſhould here likewiſe remember, that all theſe offences before enumerated, are but the *generals* and *kinds* of our ſins, the *particular* acts of them being paſt our numbring. To all which may be added, our proneneſs to maintain, juſtifie, extenuate our offences.

Chap. XIII.

Concerning the aggravation of ſins.

BEſides the *Enumeration* of our ſins, it is alſo requiſite that we underſtand ſomewhat concerning the *Aggravation* of them, whereby they

they may appear *exceeding ſinfull*, that ſo we may be the better affected with a ſelf-abhorrency and humiliation for them. Rom. 7.13

Aggravation may be either of { Sin in *General*. / *Kinds* of ſin. / *Particular* ſins.

1. Sin in general may be aggravated, either by its { Greatneſs / Multitude } in both which reſpects it is eminent above any thing elſe; as for other matters, if they be *great*, they are but *few*; if *many*, they are but *ſmall*. But ſin exceeds in both theſe. *Manifold tranſgreſſions and mighty ſins* Am. 5.12

1. The *greatneſs* of its evil may be diſcerned in its { Nature, / Effects, both in regard of { Chriſt. / Our ſelves. / Other creatures. } } Mr. *Goodwin's aggravation of ſin.*

1. All ſin in its own *Nature* and eſſence is *enmity againſt God*. Now, as *he that hateth his brother is a murtherer*; ſo he that hateth God, may be ſaid to be a murtherer of him, Becauſe in his heart he wiſhes that he were not. The holy Ghoſt fitly ſtiles it, The excrement, The *ſuperfluity of naughtineſs*: implying, that if all other evils were to have a ſcum, a ſuperfluity, 'tis ſin muſt be it. 'Tis worſe then the *Devil* himſelf, it made him to be ſo. 'Tis worſe then *Hell*, that is but oppoſite to the good of the *Creature*, this of the *Creator*. And if the greatneſs of the *malady* may be judged by the coſt and difficulty of the *Cure*; it will eaſily appear, that no evil is ſo great as this, becauſe nothing could ſerve for the remedy of it, but the infinite precious blood of Jeſus Chriſt. 'Tis ſo great an evil, that there can Rom. 8 7 1 Joh. 3.15 περισσεία κακίας. Jam. 1.21

be no greater *punishment* of it, then by it self; when God would deal with a man as a most desperate enemy, he gives him up to sin. There can be no worse *epithete* or *expression* for it, then it self; when the Apostle would speak the worst of it he could, he calls it by its own name, *sinfull sin.*

Rom. 7. 13

2. For the Effects of it, in regard

1. Of *Christ*, who had it onely by imputation as our Surety. It was the cause of all his bitter Agonies; it afflicted his soul and broke his heart, making him to cry out, *My God, my God, why hast thou forsaken me?*

2. In respect of our *selves*; it hath utterly undone all mankind, debased our souls, which were fit companions for God himself, unto a servile shamefull condition: Deprived them of that glorious Image, wherein all our happiness and excellency did consist; and made us more vile then the beasts that perish.

Rom. 8. 23
Gen. 3. 17
Hag. 2. 13

3. In respect of the other *Creatures*; it hath brought a vanity and curse upon the whole Creation, causing all the miseries and sorrows in this world, and those eternal torments in the world to come.

All which mischief is contained in the *nature*, and might be *effected* by any the least particular sin. Now if *every* sin have in it so much deformity and danger; if our *least* offences do contain in them more enmity and injustice against God, then could be expiated by the whole Creation, and of themselves would be enough to sink us into eternal perdition: how desperate then are those *greater* abominations, those *crying sins*,

Isa. 1. 18.

of

of a *ſcarlet* and *crimſon dye*, wherewith our lives have been defiled?

If an infinite wrath be due to our *idle* thoughts, what may we expect then for our unclean, covetous, malicious, proud, atheiſtical, blaſphemous thoughts?

If every vain word doth deſerve hell, what depth of damnation then ſhall be inflicted upon thoſe many curſed oaths, lies, bitterneſs, railings, and other unſavoury diſcourſes, whereof we have been guilty?

If our *Righteouſneſs* be as *filthy rags*; if the *iniquity of our holy things* be enough to condemn us, what dregs of indignation may we then expect for our many rebellious, prophane, hypocritical actions? if our *ſacrifice* and *obedience* may be counted abomination, what ſhall be thought then of our *Sacriledg* and *Rebellion*.

2. For the *multitude* of our ſins; *Who can tell how oft he offendeth? Our iniquities are increaſed over us, and our treſpaſſes are grown up unto the heavens. They are more then the hairs of our head.* Neither the tongue of men or Angels is able to reckon them up: if there be any Impiety which we have not fallen into, 'tis not for want of ſinfull inclinations in us; but rather becauſe we had not temptations, means, opportunities for the acting of it. To which may be added, our *continuance* in ſin, *as a fountain caſteth out her waters*, without intermiſſion.

Pſ l. 9.12
Ezra. 9 6
Pſal. 40.12

Jer 6 7

Now if one ſin alone be enough to expoſe us to damnation; O then how ſhall we be able to ſtand before ſo many ſins, which we *know* by our

ſelves, beſides thoſe many *ſecret* ſins which we have not known? many that we never conſidered, and very many that we have quite forgotten.

If all the plagues and curſes of the Law be due unto thoſe who *continue not in all things written in that Book to do them.* What fury and wrath then may they look for, who have perſevered in a *continual* rebellion againſt all Gods holy Laws and Commandments.

Gal. 3. 10.

If *one* ſin in *Adam* were enough to condemn the whole world, what then may a *world* of ſins do in every one of us?

All which ſins will yet appear more hainous by comparing them with thoſe *many* and *great* favors which we have received.

Kinds of ſin.

2. The *Kinds* of ſin may be aggravated.

1. By comparing them with others which are leſs evill. 2. By examining them according to their full latitude, ſhewing how many impieties are involved in every one. 3. By diſtinguiſhing them into their ſeveral degrees.

Heb 10. 28, 29. 2 Cor. 3. 8

1. By *comparing* them; for example, ſins of *Commiſſion* are in themſelves more hainous then ſins of *Omiſſion.* Sins againſt the *Goſpel* are in ſome reſpects much worſe then ſins againſt the *Law*, becauſe they are againſt greater light and mercy; and the more means any have enjoyed, the greater ſhall their condemnation be. *Corazin* and *Bethſaida*, being upon this ground pronounced by our Saviour to be in a worſe condition then *Tire* and *Sidon.* As in matter of *grace* God does not weigh it by the *Scales*, but try it by the *touchſtone*; not ſo much regarding the *number*

Mat. 11. 21, 22.

ber as the *truth* of *duties*. So is it likewiſe for *ſins*; a *leſſer* ſin againſt *light* and *love* does more provoke him, then a much *greater* with *reluctancy*, or from *ſurpriſal*.

Tranſgreſſions againſt the firſt Table, are worſe then thoſe againſt the ſecond. *If one man ſin againſt another, The Judge ſhall judge him: But if a man ſin againſt the Lord, who ſhall intreat for him?* 1 Sam. 2. 25. And for this reaſon the firſt Table is called, *The great Commandment*. Mat. 22. 38

Neglect of a *principal* duty of the firſt or ſecond Table, is a greater ſin then the neglect or omiſſion of that which is *circumſtantial* or *ceremonial*: *Obedience* and *mercy* being better then *ſacrifice*. 1 Sam. 15 22.

Sins againſt the clear light of *nature* or *reaſon*, are in many reſpects worſe then thoſe that are diſcovered to us by the *written Word*. The more obligations are broken, the greater ſtill is the ſin, as when our offences is not onely againſt the Word of God, but likewiſe againſt the Law of Nature, Conſcience, particular Promiſes and Vowes.

2. By *examining* the latitude and comprehenſiveneſs of any kind of ſin; though it may more eſpecially refer to the breach of ſome one Commandment, yet if we ſearch into its utmoſt compaſs and extent, we ſhall find that it does alſo refer unto divers others: So the ſins of the ſecond Table, do not onely intrench upon one another, but alſo upon thoſe of the firſt Table, by reaſon of that diſobedience which is in them unto the Command of God.

3. By *distinguishing* the *degrees* of sin, the first *Consent* being not so bad as the *Act*, nor the *Act* so bad as the *Custome* and delight; A particular offence being not so bad as an *habitual reigning* sin that wastes the Conscience.

Particular sins.

3. That which does more especially concern us in our Confessions, is the Aggravation of *particular sin*; Because a general view of them is more apt to produce a confused stupor and amazement, rather then any proper and genuine humiliation. Every man hath some *black days* in his Calender, some more *notorious sins* whereof he hath been guilty. He should in his private humiliation endeavour to call those to fresh remembrance, *Psal. 51. 3* *and set them before him.* Not forgetting that horror and dread which appeared to him, when God did first discover them to his conscience. And therefore it will concern us to labour after a more distinct discovery of the hainousness of our particular offences, which will best appear by examining them according to their divers *Circumstances.*

Quis, ubi, quid, quibus aux illis, cur, quo modo quando,

Now the *Circumstances* of actions are usually reckoned to be these seven. 1. The *Person.* 2. The *Place.* 3. The *Thing.* 4. The *Means.* 5. The *End.* 6. The *Manner.* 7. The *Time.*

1. The Person.

1. The *Person* is considerable under a two-fold capacity, either for the Person { Offended. / Offending.

1. The Person *offended*, the Creator and Governor of the World; so eminent for his *Greatness* and Majesty, which does adde much to the offence; An ill word against the *King*, being high

high Treaſon, whereas the greateſt offence againſt another is not ſo much. So that it may be very helpfull to ſet forth the hainouſneſs of any ſin, to conſider who it is that is offended by it. Not only our *Brethren*, Superiours, Equals, Inferiours,, or *our ſelves*; but the *great God*, who is able with a blaſt of his mouth, with a frown of his countenance to ruine us eternally, and caſt us into hell. And it muſt needs argue extreme folly for men to *contend with their Maker*, to provoke him to jealouſie, as if they were ſtronger then he. 1 Cor. 10 22

So infinite in *Holineſs* and *Knowledg*; of *pure* and *piercing eyes*; abhorring ſin infinitely, and yet neceſſarily beholding it. Though men may ſtop their eares, or ſhut their eyes againſt what they diſlike, yet God cannot go out of the hearing or ſeeing of ſin. He hears every one of our vain and ſinfull words. He ſees into the ſecret corners of our hearts, the leſt glimpſe of any ſinfull contrivement, which we our ſelves can ſcarce take notice of; and ſhould we *provoke the eyes of his glory?*

So terrible in his *Juſtice* and *Majeſty*, who ſhall one day come with thouſands of his glorious Angels, in flaming fire to render vengeance upon all thoſe that know him not, or obey him not. Iſa. 3 8

So mercifull and gracious unto us; The Lord our redeemer, the holy One of *Iſrael* our King; *Our father who hath loved us, and hath given us everlaſting conſolation, and good hope through grace.* And ſhall we *return evil for good, and hatred* 2 Th. 2. 16 Pſal. 10

tred for his good will? Shall we thus requite the
Deut. 32. 6 *Lord? Is not he our Father that bought us? hath he not made us, and eſtabliſhed us?*

The Perſon *offending*; a frail creature, of a dependant being, preferred out of nothing to the noble condition of the humane nature. One that hath taken upon him the Profeſſion of Religion, engaged himſelf to the duties of Chriſtianity by a ſolemn Vow in Baptiſm, participated the means of grace in a greater meaſure then others, and hath had ſo much experience of Gods more eſpecial favour towards him. One who is *called a*
Rom. 2. 17, 18. *Chriſtian, and reſts in the Goſpel, and makes his boaſt of Chriſt, and knows his will, and approves the things that are more excellent*, &c.

2. The Place. 2. The *Place*, where we have enjoyed the liberty and ſun-ſhine of the Goſpel; *In the land of*
Iſa. 26. 10 *uprightneſs dealing unjuſtly.* In that very place which hath ſo much abounded with temporal and ſpiritual bleſſings, *flowing with milk and honey*; and that which is more nouriſhing and pleaſant to the *ſoul*, then either of theſe to the *body*, the Word and Ordinances of God in ſincerity and power: 'Tis recorded of the Iſraelites, *Pſal.*
Pſ. 106. 7 106. 7. *That they provoked God at the ſea, even at the red ſea*; which is repeated with an *Emphaſis*, as being the place of mercy where they had lately ſeen ſo miraculous a deliverance, which circumſtance did add a great aggravation to their rebellion.

3. The Thing. 3. The thing; that which we have ſo often relapſed into, againſt which we have ſo frequently reſolved, being in itſelf (it may be) of a more foul

foul and ſcandalous nature, &c. Hitherto do belong the aggravations which concern the *kindes* of ſin which were mentioned before.

4. The *Means*; with hypocritical pretences making Religion the veile for our unlawfull deſires; fighting againſt God with thoſe abilities with which we ſhould ſerve him. Abuſing that health, wealth, ſtrength, wit, and all the other Talents we have received; not only neglecting to improve them unto the glory of the Giver, but waſtfully laviſhing of them, ſo that we cannot with the fooliſh ſervant give God his own again; uſing them as weapons againſt him, thereby reſiſting his Spirit and Ordinance. 4 The Means.

5. The *End*; for lying vanities the ſhort pleaſures of ſin, which are not without ſome mixture of ſorrow, in the very enjoyment of them, and do afterwards fill the ſoul with guilt and fear. *Forſaking the Fountain of living waters, and hewing out unto our ſelves broken Ciſterns that will hold no water. Spending our money for that which is not bread, and our labour for that which ſatisfieth not.* Proſecuting thoſe things *whereof we might be aſhamed; the end of which will be death.* 5 The End. Jer. 2. 13 Iſa. 55. 2 Rom. 6. 21

6. The *Manner how*; which is capable of much amplification, it being a great addition to the heinouſneſs of any ſin, when it is committed, either 6 The Manner.

Out of ignorance, when we have had means of being better informed; out of *impudence*, againſt the dictates of nature; the light of reaſon and education; ſome taſte and reliſh of Spiritual things; the checks of conſcience; former promiſes Heb. 10. 16

miſes and reſolutions. After much *conſideration* and debate with our own hearts. Againſt our own *experience* and obſervation of many judgments that have been inflicted upon ſuch a ſin. Againſt many *examples*, much *patience*, the means of *remedy*, in which reſpects the ſins of men are much worſe then thoſe of the Divel: for he never ſinned againſt *example*, being the firſt offender; nor againſt *patience*, being immediately upon the firſt offence caſt into hel; nor againſt *remedy*, there being no poſſible means allowed him for his recovery. Out of *baſe ingratitude*, againſt the frequent and favourable motions of the bleſſed Spirit. *Deſpiſing the riches of Gods goodneſs, and forbearance, and long-ſuffering, whereby we ſhould have been led to repentance.* Rom. 2. 4 2 Pet 2. 22 After frequent *relapſes*, which do multiply the guilt of ſin; like the increaſe of figures; though the firſt fault be but as one, yet the ſecond relapſe makes it as ten, the third as an hundred, the next as a thouſand, and ſo on, according to this multiplied proportion. Out of *preſumption* and foreſtalling of pardon, making the mercy of God to lead us unto ſin. Out of much *obduratene-* Pſa. 50. 17 *ſs and pertinacy, caſting his laws behind our* Iſa. 5. 18 *backs, and hating to be reformed. Drawing iniquity with cords of vanity, and ſin as it were with* Rom. 2. 5 *cart-ropes: Treaſuring up wrath againſt the day of* Iſa. 43. 24 *wrath*, as if we would *weary* God with our iniquities, with much *frowardneſs* and *conſtancy*, notwithſtanding the great trouble and difficulty there hath been in the ſervice of ſin; without any, or with very ſmall temptation; with much *cheerfulneſs*

fulneſs and delight, as if there had been pleaſure in deſtruction; with much eagerneſs and deſire, *Drinking iniquity like water, working all uncleanneſs with greedineſs*; *with an high hand*, as if we would *reproach the Lord, refuſing to return unto him*; with *mad impudence, provoking God to his face, as if we were ſtronger then he.* Job 15. 16 Eph. 4. 19 Numb. 15 30 Jer. 5. 31 Iſa. 65. 3 1 Cor. 10 22

7. The *Time* when: Not onely in our *Childhood*, but in our *Man-hood*; not onely when we ſate in darkneſs, in the dayes of our unregeneracy, but ſince he hath called us into his marvellous light, ſince the glorious Goſpel hath ſhined into our hearts, having (perhaps) but lately ſuffered under ſuch an affliction, and received ſuch a ſpecial deliverance, upon which we did renew our Covenant with God by freſh reſolutions of ſtrict and circumſpect walking. 7. The Time.

Each of theſe Circumſtances may be otherwiſe more largely amplified, according to the ſeveral natures of thoſe ſins to which they are applied in our confeſſions; but by that which hath been already ſaid, it may ſufficiently appear how the diſtinct underſtanding and conſideration of them may be very uſefull in this buſineſs.

CHAP.

Chap. XIV.

Of our acknowledging the puniſhments that are due to ſin.

WHen we have thus acknowledged our ſins by an *Enumeration* and *Aggravation* of them; we are in the next place to own the *puniſhments* that are due unto them, thereby the better to affect us with ſorrow and indignation at thoſe evil courſes, which will expoſe us to ſo many fearfull dangers. That thus *remembring our doings*
Ezek. 36. 31. *which were not good, we may loath our ſelves for our abominations:* Acknowledging, that we are *not worthy the leaſt of his mercies, or truth, that he hath*
Gen. 32. 9 *ſhewed unto us*; Deſiring to *abhor our ſelves, and*
Job 42. 6 *repent in duſt and aſhes.*

Thus the Prodigal in his ſubmiſſion to his Fa-
Luke 15. 18, 19 ther; firſt he acknowledges his *offence, I have ſinned againſt heaven, and againſt thee*; and then he owns the *puniſhment, And am no more worthy to be called thy ſon.* There being a natural conſequence betwixt theſe two. *For if God ſpared not the Angels that ſinned, but delivered them into*
2 Pet. 2. 4, 5, 6 *chains of darkneſs to be reſerved unto judgment; if he ſpared not the old world, but brought a flood upon them; if the cities of* Sodom *and* Gomorrah *were turned into aſhes, being condemned unto a dreadfull overthrow, that they might be examples to thoſe that after ſhould live ungodly: if God ſpared not the*
Rom. 11. 21 *natural branches,* but cut them off for their diſobe-

dience

dience and unbelief; we may certainly then conclude, that though *ſentence againſt other evil works be not executed ſpeedily*, yet they ſhall not go unpuniſhed; *But evil ſhall hunt the wicked perſon to overthrow him.* And therefore beſides the confeſſion of our ſins, it is alſo requiſite that we own and acknowledge the *puniſhments* that are due unto us for them. Eccl. 8.11 Pſa 140.11

Now theſe puniſhments are either { External. Internal. Eternal.

1. The *External* are thoſe that concern the outward man; either in Body, Friends, Name, Eſtate, 1 *External.*

1. In our *Bodies*: 'Twere but Juſtice, if God ſhould deprive us of our health; if he ſhould *ſmite us with a Conſumption and a Fever; with an inflammation, and an extream burning, with the botch of* Egypt, *with the emrods, and with the Leproſie, whereof we cannot be cured*, if he ſhould ſend upon us *ſore ſickneſſes, and of long continuance*; if he ſhould ſuffer us with *Job* to be ſo wholly overſpread with ſores, that we ſhould *become loathſome to our own ſelves*; that we ſhould *chuſe ſtrangling and death rather then life.* Deut. 28. 21 Verſe 27 Verſe 59 Job 7.7 Verſe 15

It were but Juſtice if he ſhould ſtrike us blind, or deaf, or lame, if he ſhould take from us thoſe ſenſes by which we have ſo much diſhonoured and provoked him, if he ſhould deprive us of thoſe limbs and members, which we have uſed as inſtruments of ſin, and weapons of unrighteouſneſs.

2. In reſpect of our *Friends*: We might juſtly ex-

expect that God ſhould caſt us into a forlorn, deſtitute condition, when there ſhould be none to relieve or pity us. He might take from us the help and comfort of our Friends, either turning their hearts againſt us, or depriving us of them by death.

3. In regard of our *Names* and Credit: He might give us over to thoſe notorious, ſcandalous cenſures, by which we ſhould be made aſhamed to live, and afraid to die. He might juſtly make us *an*

Deu. 28. 37 *aſtoniſhment, and a proverb, and a by-word amongſt*
Pſalm 44. 13, 14. *all Nations; To be laughed to ſcorn,* and had in de-
Deu. 29. 20 riſion of them that are round about us. He might
Iſa. 28. 7 *blot out our names from under heaven.*

4. For our *Eſtates:* if God ſhould *lay judgment to the line, and righteouſneſs to the plummet*; he might number every one of us to the ſword, and to captivity, and to ruine: Depriving us of our *li-*

Liberty. *berty, peace, plenty.* It were but juſtice if he ſhould ſuffer us to be ſhut up in ſome priſon or dungeon, where we could not *enjoy* the mercies that we *poſſeſs:* If he ſhould lead us into captivity, ſell us into ſome cruel ſlavery and bondage; *Scatter us*

Deu. 28. 25 *abroad amongſt all the Kingdomes of the earth,*
Heb. 11. 37 Cauſing us *to wander about in ſheep-skins and goat-*
Verſe 38 *skins, being deſtitute, afflicted, tormented:* Being diſperſed in the *deſerts and mountains, in dens and caves of the earth.*

Peace. If he ſhould take from us that peace, quietneſs, comfort, which we have formerly enjoyed, filling us with confuſion and trouble; giving us o-

Amos 8. 9 ver to the rage and malice of our enemies: *Cauſing the Sun to go down at noon, and darkning the earth*

earth in the clear day; Surpriſing us with ſad confuſions, when we think our ſelves moſt ſecure and happy. *Turning our feaſts into mourning, and our ſongs into lamentation; bringing ſackcloth upon all loins, and baldneſs upon every head; making us to eat our bread with carefulneſs, and to drink our water with aſtoniſhment.* Verſe 10 Ezek. 12. 19

If he ſhould deny us his Creatures, when we want them; take them from us when we have them; withhold his bleſſing from attending them; debar us from the comfortable enjoyment of them; ſending upon us *cleanneſs of teeth, The evil arrows of famine; breaking the ſtaff of our bread; taking away our corn in the time thereof: making the heaven over us to be braſs, and the earth under us to be iron.* If he ſhould rain fire and brimſtone down upon us; if he ſhould afflict us with *hunger, and thirſt, and nakedneſs, and the want of all things*; if he ſhould ſend a *ruſt and canker* upon our eſtates, making *an hole in the bottom of our bags*, by which our gains ſhould inſenſibly drop away, and ſlip from us; if he ſhould *curſe us in the city and in the field, in our basket and in our ſtore; in the fruit of our land, and the increaſe of our cattel; in all our endeavours, and the works of our hands*; *Feeding us with the bread of affliction, and with the water of affliction*: Giving us to drink *the cup of trembling, and the dregs of the cup of his fury*: *Stretching out upon us the line of confuſion and the ſtones of emptineſs*; if he ſhould make *the portion of our cup to be ſnares, fire and brimſtone, and an horrible tempeſt.* *Plenty.* Amos 4. 6 Ezek. 5. 16 Hoſ. 2 9. Deut. 28. 23 Verſe 48 Iam. 5. 3 Hag. 1. 6. Deut. 28. 16, 17, 18 1 Kin. 22. 27 Iſa. 52 22 Iſa. 34. 11 Pſal. 11. 6

2. *Internal* puniſhments are thoſe that con- 2. In-

cern the ſoul, and inward man; either in reſpect of bleſſings { Natural. / Spiritual.

Deut. 28. 28 / Dan. 4. 16 It were but Juſtice if God ſhould take from us our wits, reaſons, memories; if he ſhould *ſmite us with madneſs and aſtoniſhment of heart:* Giving us the hearts *of beaſts*, making us become raving and deſperate, or ſtupid and brutiſh; if he ſhould deprive us of our inward peace and quietneſs, giving us a *trembling heart, and ſorrow of mind; ſcaring us with dreams, and terrifying us with viſions:* Making our guilty conſciences to fly into our faces, to gnaw upon the ſoul with fierce and reſtleſs accuſations, to fill the thoughts with terrors and amazement.

Deut. 28. 65 / Job 7. 14

It were but juſtice if he ſhould deprive us of all his holy Ordinances, ſending upon us a *famine of the Word: Removing our Teachers into corners, ſo that our eyes cannot ſee them; making the night to come upon us, wherein we ſhould not have a viſion; that it ſhould be dark unto us, that we cannot divine; that the Sun ſhould go down over our Prophets, and the day be dark over them; that the Seers ſhould be aſhamed, and the Diviners confounded, all of them covering their lips, becauſe there is no anſwer of God.*

Am. 8. 11 / Iſa. 30. 20 / Mic. 3. 6, 7

If he ſhould reject all our holy ſervices, hide himſelf from us when we ſeek his face; ſtopping his ears when we cry unto him; *Laughing at our calamities, and mocking when our fear cometh*; if he ſhould fling our Prayers back into our faces, with a curſe in ſtead of a bleſſing; if he ſhould take

Prov. 1. 6

take our confeſſions as an evidence againſt our ſelves, and condemn us out of our own mouths.

If he ſhould ſubtract the means of grace, and not any longer continue the proffers of mercy to thoſe who have ſo much undervalued and abuſed them; If he ſhould cauſe his grieved Spirit to retire from us, and finally give us over to our own deſperate hardneſs and impenitency, to *vile affections*, to a *ſeared conſcience*, and a *reprobate ſenſe*, whereby we might be continued in our evil courſes till the day of his vengeance.

3. *Eternal* puniſhments are ſuch as concern our immortal conditions after this life. They are either of { Loſs, Pain. } *Eternal.*

1. The puniſhment of *loſs* does conſiſt in being for ever baniſhed from the bleſſed preſence of God, and the joyes of heaven. In being *puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* 2 Theſſ. 1. 9

2. The pain of *ſenſe* does conſiſt in thoſe moſt exquiſite and unexpreſſible torments, which ſhall be inflicted on the damned, ſet forth in Scripture by *everlaſting fire*; *utter darkneſs*; *the worm that dies not*; *and the fire that is not quenched*; *Chains of darkneſs*; *the blackneſs of darkneſs for ever*; *the lake of fire burning with brimſtone.* Mar. 9. 41, 22, 43 Mar. 9. 43 2 Pet. 2. 4 Jude v. 13 Rev. 19. 20

It were but Juſtice if God ſhould *cut us off with ſwift deſtruction*; ſnatching us out of the Land of the living, with other ſins and fears upon us, and caſt us into thoſe regions of darkneſs, thoſe 2 Pet. 2. 6

black and cruel habitations, where there is nothing but weeping and gnaſhing of teeth.

2 Theſ. 1. 8 If he ſhould take *vengeance upon us in flaming fire*, making us to drink *the wine of his wrath, which is poured out without mixture into the cup of* Rev. 14. 10 *his indignation; tormenting us with fire and brimſtone in the preſence of his holy Angels.*

Should God deal with us according to our deſerts, it would have been much better for us that we had never been born. He might juſtly inflict upon us all the plagues of this life, and eternal torments in the life to come. There is nothing could remain for us to expect, *but a certain fearfull looking for of judgment*, and *fiery indignation to devour us.*

It were eaſie to amplifie each of theſe Heads, from thoſe many curſes and judgments denounced in Scripture, which are all of them appliable to this purpoſe, as being the deſert of ſin.

The ſerious conſideration and application of theſe things, will very much conduce to the exciting of ſuch affections in us, as do become the duty of confeſſion.

CHAP.

CHAP. XV.

Of the proper Materials for a Tranſition whereby Confeſſion and Petition may be annexed.

THus much briefly concerning the *Matter* and *Method* to be obſerved in our *Confeſſion.*

That which ſhould ſucceed next unto it, is *Petition.* But for the better connexion of theſe two, 'tis requiſite that they be joyned together by ſome fitting *Tranſition.* The moſt natural materials for which, may be referred unto ſome of theſe heads.

1. A profeſſion of our ſhame and ſorrow in the conſideration of our many ſins, and the puniſhments due unto them. A readineſs *to loath our ſelves for our abominations.* To Judg and condemn our ſelves, that we may not be condemned of the Lord. A willingneſs *to ſet our ſins ever before us*, as conſidering that though the *acts* of them be paſt, yet the *guilt* and the danger may be preſent; and that there may be many now in hell, who have not been ſo great ſinners as we. Of this kind is that ſpeech of *Ezra: O my God, I am aſhamed, and bluſh to lift up my face to thee.* And *Job: I abhor my ſelf, and repent in duſt and aſhes. And Daniel, O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* Ezr. 36. 31 Ezra. 9. 6 Job. 42. 6 Dan. 9. 8

2. An expreſſion of our deſire to fly utterly out of our ſelves, to renounce all our own righteouſneſs: *How ſhould man be juſt with God? if he ſhould contend with us, we could not anſwer for one of a thouſand. If thou ſhouldſt be extreme to mark what is done amiſs, O Lord, who can abide it? but there is mercy and forgiveneſs with thee, that thou maiſt be feared. Thou knoweſt our frame, and conſidereſt that we are but duſt*, frail, infirm creatures, and therefore thou doſt not expect perfection from us: If we could have no ſin, we ſhould have no need of a Redeemer: we are of our ſelves altogether impotent and *unclean, and our righteouſneſs as filthy rags.*

Job. 9. 2, 3
Pſ. 130. 3, 4
Pſal. 103. 4
Iſai. 64. 6

3. A promiſe of amendment for the future, Renewing our Covenant with God by freſh reſolutions of a ſtrict and holy converſation; profeſſing our deſire to fear his name, and to be engaged to him by an *everlaſting Covenant*, never to depart from him again: *O that my ways were ſo directed, that I might keep thy Commandments always!* O that thou wouldſt enable us *to repent and be converted; that our ſins may be blotted out, when the times of refreſhing ſhall come!* It is the deſire of our ſouls to walk more holily and humbly before thee for the future; to keep a ſtricter watch over our own hearts and ways.

Neh. 9. 38
Cb. 10. 29
Pſal. 119. 5
Acts. 3. 19

4. A brief application unto our ſelves of ſuch mercies and promiſes, as belong to thoſe that believe and repent. Though we have not expreſſed the dutiful affections of *children*, yet God cannot renounce the tender compaſſions of a *Father*; and if *earthly* Parents can give good things

to

to their children, will not *he* be much more ready to be gracious to his? *with the Lord there is mercy, and with him is plenteous redemption.* Psa. 13. And 1 Joh. 2. 1 *we have an Advocate with the Father Jesus Christ the righteous, who is the propitiation for our sins.* He hath promised to hear and grant the requests that are put up in faith; that he will have respect to those of an humble and contrite heart; that those who do not hide their sins, but confess and forsake them, shall find mercy; That *he delighteth not in the death of a sinner; but rather that he should be converted and live.* Eze. 33. 11 That the *sacrifices of God are a broken spirit, a broken and contrite heart he will not despise.* Psal. 51. 17 *And now, O Lord, thou art that God, and thy words be true, and thou hast promised such mercies unto thy servants, wherefore now let it be unto us according to thy word.* 2 Sam. 7. 28 We desire to lay hold on that word of promise, that thou *wilt heal our backslidings and love us freely*; That thou wilt not *turn away from us to do us good; but wilt put thy fear into our hearts that we shall not depart from thee.* Hos. 14. 4 Jer. 33. 40 *O think upon thy servants as concerning this word of thine, wherein thou hast caused us to put our trust! Truly our hope is even in thee.* Psa. 119. 49 'Tis the desire of our souls to seek after thee, and to come unto thee, *and thou never failest them that seek thee*; Of those that *come unto thee, thou puttest away none.* Psal. 9. 10 Joh. 6. 37 O be pleased to *establish this word of thine unto thy servants, and let them not be disappointed of their hope.*

Though *the wages of sin be death*, yet this is our comfort, *that the gift of God is eternal life, through Jesus Christ our Lord.*

The Scripture is very copious in other pertinent expressions for each of these heads, and to some of these the most proper matter for *Transition* is reducible.

Chap. XVI.

Concerning Deprecation of evil, with several Arguments to back our requests of this nature.

THe chief heads of matter for *Petition* are summarily comprehended in the Lords Prayer, as
Chap. 5. hath been shewed before.

All petition is either for { Our selves { Deprecation. / Comprecation. } / Others. Intercession. }

In petitioning for our selves, the first thing to be explained, is, *Deprecation*, which concerns the *prevention*, or *removal*, or *lessening* of *evil*.

I. Sin The first evil to be prayed against, is that of *sin*; and therein we should deprecate both the { Guilt. / Power. }

1. The guilt of sin 1. The *guilt* of sin is that imputation whereby we are obliged to the wrath of God, and all the curses of the Law, and therefore we have great
Isai. 44. 22. need to pray that he would *forgive us our debts*; That he would *blot out our transgressions as a cloud*,

cloud; That he would *open unto us the fountain for ſin, and for uncleanneſs*: That he would have compaſſion upon us, *ſubduing our iniquities, and caſting our ſins into the depths of the ſea*; That we may be *juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*; That he would *cleanſe us from all filthineſs both of fleſh and ſpirit*; That he would *blot out the hand-writing that is againſt us, and take it out of the way, nailing it to the Croſs of Chriſt.* Zech. 13. 1 Mic. 7. 19 Rom. 3. 24 2 Cor 7. 1 Col. 2. 14.

Of this kind we have ſundry *Deprecations* in Scripture: *So David, Remember, O Lord, thy tender mercies, and thy loving kindneſs, for they have been ever of old. Remember not the ſins of my youth, nor my tranſgreſſions, for thy names ſake, O Lord, pardon my iniquity, for it is great.* Pſa. 25. 6, 7 Verſe 11

Lord, be merciful unto me, heal my ſoul, for I have ſinned againſt thee. Pſal. 41. 4

Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions; waſh me throughly from mine iniquities, and cleanſe me from my ſin Purge me with Hyſop, and I ſhall be clean, waſh me, and I ſhall be whiter then Snow. Hide thy face from my ſins, and blot out all mine iniquities. Pſ. 51. 1, 2 Verſe 7 Verſe 9

O remember not againſt us our former iniquities; help us, O God of our ſalvation, for the glory of thy name. Deliver us, and purge away our ſins for thy Names ſake. Pſ. 79 8, 9

Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name. Pſ. 119. 132

Take away all our iniquities; and receive us graciouſly. Hoſ. 14. 2

Heal

Verſe 4 *Heal our backſlidings, and love us freely.*

Now becauſe this is one of the chief wants, againſt which we ſhould petition; therefore we ſhould endeavour to back our requeſts in this kind, with ſuch *Arguments* as may ſerve to ſtir up our *fervency*, and ſtrengthen our *faith* in this deſire.

Ezek. 18 21, 22 1. From the *mercy* of God, who deſires not the death of a ſinner; but at what time ſo ever he ſhall truly repent, hath promiſed to forgive him. He hath commanded us to ask *daily pardon*, as well as *daily bread*; ſhewing thereby that as the beſt man ſhall continually need pardon, ſo he is more ready to give it, then we are to ask it. He hath intreated us to be reconciled unto him. He does invite and call us, when we are impenitent, and therefore he will be much more ready to imbrace and accept of us, when we deſire with repentance to return unto him. He would not have us ſend our neighbour away empty, when that which he would borrow is with us. How much more then Prov 3.8 ſhall he who is the *Father* of *Mercies*, in reſpect of whom all the compaſſion in man is not ſo much as a drop to the Ocean? How much more ſhall he accept and grant the deſires of his children? for Pſal. 130.7 *with the Lord there is mercy, and with him there is* Exod. 23.5 *plenteous redemption.* He hath enjoined us to help our enemies Ox or Aſs, when they are in dan- 1 Cor. 9.9 ger. And *doth God take care for Oxen?* Hath he not a far greater eſteem of his own Image in man? Will he not much rather extend his bounty and goodneſs unto ſuch as are oppreſſed under the burden of their ſins? Though no ſin be

little

little in it ſelf, yet the greateſt ſin is but *little* in compariſon to his mercy. The more our offences have been, the more may he glorifie himſelf in the pardon of them

2. From the *merit of Chriſt*, who *is the propitiation for the ſins of the whole world. He came to ſave that which was loſt*: To *quicken thoſe that were dead in treſpaſſes and ſins. To this end was he born, and for this end came he into the world, that he might ſave ſinners; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, that with his ſtripes we might be healed.* He hath ſatisfied for us as our ſurety, and hath ſuffered the puniſhments that were due unto our ſins; and it cannot ſtand with the juſtice of God, to require a debt twice over, to puniſh them again in us, when he hath already puniſhed them in Chriſt. 1 Joh. 2. 2. Mat. 18 11 Eph. 2. 2 Joh. 18. 37 Iſa. 53. 5

3. From our own *frailties*; *What is man that he ſhould be clean, and he that is born of a woman that he ſhould be righteous? God will pity thoſe that fear him, becauſe he knows their frame, he conſiders that they are but duſt.* He remembers that they are but fleſh, and *no fleſh can be righteous in his ſight. Before him no man living can be juſtified.* The greatneſs and the ſenſe of our unworthineſs does make us the fitter objects of his mercy. *The whole have no need of the Phyſitian, but the ſick.* Job. 15. 14 Pſa. 103. 14 Pſa. 78 39 Pſa. 143 2 Mat. 9. 12

And as we are to pray for the *pardon* of our ſins, againſt the *guilt* of them; ſo likewiſe for the ſenſe and *evidence* of this pardon, againſt our own *doubts, that being juſtified by faith, we may have peace with God through our Lord Jeſus Chriſt*; that we Rom. 5. 1

we may be *sealed with the holy Spirit of promise,*
Eph. 1. 13 *which is the earnest of our inheritance, until the re-*
14 *demption of the purchased possession*; of this kinde are those Petitions of *David.*

Psal. 35. 3 *Say unto my soul, I am thy salvation.*

Psa. 51. 12 *Restore unto me the joy of thy salvation, and establish me with thy free spirit.*

Psal. 4. 6 *Lord, lift thou up the light of thy countenance upon us.*

Psa 90. 14 *O satisfie us early with thy mercies, that we may be glad and rejoyce all our days.*

Psa. 119 135 *Make thy face to shine upon thy servant, and teach me thy statutes.*

The reasons to back this request, may be,

1. From the *justice* of it; we do but ask an acquittance, where the debt is paid, (Christ having already satisfied for our sins) *And shall not the*
Gen. 18. 25 *Judg of all the earth do right?* He hath promised to be found of those that do not seek him; and to seek after those that go astray from him, and will he not much rather accept, and be favourable to such as desire to seek after him, and to wait upon him in the observation of his own Ordinances?
Isa. 45. 19 He hath said, that we shall not *seek his face in vain.*

2. From the *facility* of it; 'tis but saying the word only, and we shall be whole; if we could relieve all those that beg of us, with meer words, there is none should ask without success. But now with God, 'tis all one to do a thing as to
Psal. 85. 8 speak it. 'Tis but *speaking peace* to our souls and
Jer. 32. 27 we shall have it. *Behold thou art the Lord, the God of all flesh, there is nothing too hard for thee.*

2. Next

2. Next to the *Guilt* of ſins, we ſhould pray againſt the *Power* of them, that we may not relapſe into them again for the future; that ſin may *not reign in our mortal bodies*; That we may not be *brought into captivity unto the law of ſin, which is in our members*; That God would *redeem us from all our iniquities*, and with *the blood of Chriſt purge our conſciences from dead works to ſerve the living God*; That he would enable us to *put off, concerning our former converſation, the old man, which is corrupt according to the deceitful luſts; to crucifie the fleſh with the affections and luſts of it*: That we may have *no fellowſhip with the unfruitful works of darkneſs*: That *our hearts may not be hardned through the deceitfulneſs of ſin*: That we may not *walk according to the courſe of the world, fulfilling the deſires of the fleſh*: That he would *caſt down every imagination and high thought that exalteth it ſelf againſt the knowledge of God; and bring into captivity every thought unto the obedience of Chriſt.*

2. The Power of ſin.

Rom. 6. 12 Verſe 23 Tit. 2. 22 Heb 9. 14 Eph. 4. 22 Gal. 5. 24 Eph. 5. 11 Heb. 3. 13 Eph. 2. 2, 3 2 Cor. 10. 5

Of this kind is the Petition of *David, Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me: Order my ſteps in thy word, and let not any iniquity have dominion over me.*

Pſal. 19. 13 Pſal. 119 133

'Tis not here neceſſary to make any large recital of the kinds of ſins, mentioned before in confeſſion; but to inſiſt more fully and particularly in ſuch to which we are more eſpecially inclined, that they may be mortified and ſubdued.

The Arguments to ſtrengthen our faith and fervency in this deſire may be ſuch as theſe.

1. From the *fitneſs* of it in reſpect of his glory, it

it is not for his honour that his *ſervants* ſhould be under the yoke of his *enemies*.

2. From our own impotency for it; evil being alwayes preſent with us, and ſin ſo eaſily beſetting us. And of our ſelves we are no more able to lay aſide theſe weights, and cut off our ſinnes, then an Ethiopian is to caſt off his blackneſs, or a Leopard his ſpots.

3. From the facility of it to God, he is ſtronger than the ſtrong man, and can *ſubdue all things to himſelf*.

Phil. 3. 21

4. From the *Promiſe* and *Covenant*; whereby he hath engaged himſelf *to ſubdue our iniquities*, and to keep us from departing from him.

Mic. 7. 19

II. Temptation.

2. Another evil to be prayed againſt, is *Temptation*, According to that in the Lords Prayer, *Lead us not into temptation*; That we may be freed from *Trials* themſelves, ſo far as may ſtand with Gods good pleaſure, eſpecially the *evil* of them; that we may not be overcome with them, nor faint under them.

Temptation is of three kindes.

1. From our own corrupted natures, by which we are very apt to be *drawn aſide and enticed to* all manner of ſinnes, there being no kinde of impiety, but what this does make us *capable* of; and will (without Gods reſtraining or renewing grace,) at ſome time or other *diſpoſe* us unto. And herein more particularly the blindeneſs of our underſtandings, our wicked imaginations and fleſhly reaſonings, the perverſeneſs of our wills, the hardneſs and earthineſs of our affections, the inſenſibleneſs of our conſciences,

Rom. 1. 14

the

the depravation of all our faculties.

2. The malice and subtilty of the Devil, who *as a roaring lyon walks about, seeking whom he may devour*; and is still provoking us to those evils which are most suitable to our particular occasions and dispositions: *Watching for advantage against us*, desiring *to sift and winnow us as wheat*; and therefore we had need to pray, that we may be *sober and vigilant*, having upon us *the whole armour of God whereby we may withstand the wiles of the Devil*; that we may constantly *resist him, being stedfast in the faith*, taking heed of the *depths of Satan*; That we do *not fall into reproach, and the snare of the Devil*; That the *God of Peace would bruise Satan under our feet.* 1 Pet. 5. 8 — 2 Cor. 2. 11 — Luk. 22. 31 — Mat. 26. 41 — Eph. 6. 11 — 1 Pet. 5. 8 — Rev. 2. 24 — 1 Tim. 3. 7 — Rom. 16 20

3. The allurements or terrors of the world, either by profits, pleasures, honours on the one hand; or losses, dangers, troubles, disgrace, persecution on the other. *The rain descending, the flouds coming, the winds blowing and beating upon us.* The evil customes and examples of the generation wherein we live, the slavish hopes and fears of men. Mat. 7. 27

Besides these *kinds* of temptation, we are likewise to pray against the *degrees* of it, suggestion, consent, practice, delight, habitual custom and necessity. Jam. 1. 14

That God would enable us always *to watch and pray, lest we fall into temptation.* Mat. 26. 41

And because every man hath some particular sin or temptation, to which he is more especially exposed, belonging either to his age, temper, calling; therefore he should endeavour to observe

observe and find out, and more fully to enlarge himself in his deprecation against that.

III. Punishment.

3. The last sort of evil to be prayed against, is that of *Punishment*; the kinds of which were mentioned before, under the Head of *Confession*, and are likewise reducible under that other Head concerning *Protection*; and therefore it will be needless here to make any particular recital of them.

In the *general*, we are to pray against all those judgments which may be inflicted upon us, either in our bodies, friends, names, estates. Against those more eminent miseries of *Sword*, *Famine*, *Pestilence*, (which three being of a publick nature, concerning the Nation and community in which we live, may be more particularly insisted upon under the Head of intercession) against distraction and sorrow of mind, trouble of conscience, the loss of Gods holy Ordinances, and eternal damnation.

Psal. 91.10 *That no evil may befal us, neither any plague come nigh our dwellings.*

Psal 6.1 *That he would not rebuke us in his anger, neither chasten us in his displeasure.*

Psal. 51.11 *That he would not cast us away from his presence, nor take his holy spirit from us.*

Those judgments ought to be more particularly deprecated, with which we are at any time frighted or afflicted.

CHAP.

CHAP. XVII.

Of comprecation for ſpiritual good things: The ſanctification of our Natures, the obedience of our Lives.

NExt to *Deprecation* againſt *evil*. may ſucceed *Comprecation* for that which is *good*.

Now becauſe good things may be wanting, either in *whole* or in *part*, or in reſpect of *Duration*, and ſome intermiſſions; therefore we ſhould petition not onely for the things themſelves, but alſo for the increaſe and continuance of them.

Good is either { Spiritual. / Temporal.

In asking of ſpiritual good things, the firſt and chief matter to be prayed for, is the ſanctification of our natures; That *Gods Kingdome may come* into our hearts, that he would *give unto us a new heart, and put a new ſpirit within us*: that he would *take from us our ſtony heart: and beſtow upon us hearts of fleſh*; that he would put within us *the law of the Spirit of life, which may make us free from the law of ſin and death*; that we may *put on the new man, which after God is created in righteouſneſs and true holineſs*; that we may be regenerate and become new creatures, being *born again of that incorruptible ſeed, the Word of God*.

1. The ſanctification of our natures.

Ezek. 36. 26

Rom. 8. 7

Eph. 4. 24

1 Pet. 1. 23

That God would grant us according to the riches, Eph. 3. 16

of his glory, to be ſtrengthened with might by his Spirit in the inward man.

1 Theſ 3. 13 That he would *eſtabliſh our hearts unblameable in holineſs before God, even our Father, at the coming of the Lord Jeſus Chriſt, with all his Saints.*

Rom. 8. 11 *That the Spirit of Chriſt may dwell in us.*

Act. 13. 43 Col. 1. 13 That we may *continue in the grace of God, and in the faith, grounded and ſetled, and may not be moved away from the hope of the Goſpel.*

Pſal. 51. 10 Of this kind is that Petition of *David* for himſelf, *Create in me a clean heart, O Lord, and renew a right ſpirit within me.* And the Apoſtle for

1 Theſ 5. 23 others: *The God of Peace ſanctifie you throughout that your whole ſpirit, and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.*

Here we are more particularly to inſiſt on the *renovation* of our ſeveral {Faculties, Parts,} anſwerable to what we did acknowledg, concerning the *Depravation* of them, in the Confeſſion of our Original ſin. As firſt for our faculties.

1. Our inward man.

For our underſtandings. 1. That we may be *transformed by the renewing of our minds*; that we may be able to have a *ſpiritual diſcerning of the things of God*, being *wiſe to that which is good*, but ſimple and harmleſs to that which is evil.

Rom. 12. 2. 1 Cor. 1. 14 Rom. 16. 19

Our conſcience. 2. That he would *purge our conſciences from dead works to ſerve the living God*; that they may be tender of his glory, and our own good, truly performing the offices which belong unto them, both in *accuſing* and *excuſing* us, according to ſeveral occaſions.

Heb. 9. 14

3. That

3. That he would *circumcise our hearts*, that we may *set our affections on things above, and not on earthly matters*; that we may not be deceived with false appearances, *but may approve the things that are most excellent.* Our affections. Rom. 2.29 Col. 3.2. Phil. 1.10

4. That he would reform and sanctifie our *wills*, that we may in every thing submit them unto his, *delighting to do his will. Not seeking our own wills; but the will of him that sent us.* Our Wills. Psa. 40.8 Joh. 5.30

5. That he would rectifie our *memories*, making them more faithfull in *retaining* all such holy Lessons as we shall learn, in *recalling* them to minde, according to several opportunities, that we may be always ready *to stir up our minds by way of remembrance*, that we may never *forget* God. Our memories. 2 Pet. 3.1. Deut. 8.11

And so for our Parts, or outward man, that we may become the *Temple of God where his Spirit may dwell*: That we may *present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service*: That all our parts and *members may be instruments of righteousness unto holiness.* 2. Our outward man. 1 Cor 3.16 Rom. 12.1 Rom. 6.13, 19

In which desires we may strengthen our faith with such arguments as these.

1. God onely is *able* for this great *work*; *In us dwelleth nothing that is good*: It is he that must *work in us both to will and to do of his good pleasure.* 'Tis not in our power to regenerate our selves; for *we are not born of blood, nor of the will of the flesh, nor of the will of man* (that is, not of any natural created strength) *but of God.* And he is able to do *exceeding abundantly above all* Rom. 7.18 Phil. 2.13 Joh. 1.13 Eph. 3.20

that we can ask or think. 'Tis as easie for him to make us good, as to bid us to be so.

Ezek.36.26 Jer. 31.33 Luk.12.13 2. He is *willing*, and hath promised to *give unto us a new spirit*: To *put his law into our inward parts, to write it in our hearts.* And *if men that are evil, know how to give good gifts to their children, how much more shall our heavenly Father give the holy Spirit to them that ask him?* He hath professed it to be his own will, *even our sanctification*; and he cannot deny us the performance of his own will. He hath promised, that those who *hunger and thirst after righteousness shall be filled.* And therefore if he hath in any measure given us this *hunger*, we need not doubt but he will give us his *fulness* likewise. He hath said, that *he delights to dwell with the Sons of men*; And what reason have we to doubt the success of our desires, when we do beg of him to do that which he delights in?

1 Thes. 4.3 Mat. 5.6 Prov. 8.31

II. The obedience of our lives.

2. The next thing to be prayed for, is the obedience of our lives, answerable to that in the Lords Prayer; *Thy will be done in earth, as it is in heaven:* And here likewise we are to petition for spiritual grace and abilities, both to *perform*, and to *continue*, and to *increase* in all holy duties.

Psal. 23.3 2 Cor. 1.12 Tit. 2.12 Heb. 12.28

1. For the *Performance* of them, that he would *lead us into the paths of righteousness*; That *with simplicity and godly sincerity we may have our conversation in this world*; That *denying all ungodliness and worldly lusts, we may live soberly, righteously and godly in this present world*; That God would *give us grace, whereby we may serve him acceptа-*

acceptably with reverence and godly fear; That we may *not any more be conformed unto this world*; Rom. 12. 2
That being dead unto ſin, we may live unto righteouſneſs: Not any longer ſpending the reſt of our 1 Pet. 2. 21
time in the fleſh, to the luſts of men, but to the Will of God; *That the time paſt of our lives may ſuffice* 1 Pet. 4. 2, 3
to have ſerved divers luſts; that for the future we may *walk as obedient children, not faſhioning our ſelves according to the former luſts of our igno-* 1 Pet. 1. 14
rance; *but as he who hath called us is holy, ſo we may be holy in all manner of converſation.*

To this purpoſe is that deſire of *David*, *O that* Pſal. 119. 5
my wayes were directed to keep thy ſtatutes. And in another place, *Teach me to do thy Will, for* Pſal. 143. 10
thou art my God: let thy good Spirit lead me into the land of uprightneſs. And elſewhere, *Shew me* Pſalm 25. 4, 5
thy wayes, O Lord, and teach me thy paths; lead me in thy truth, and teach me, for thou art the God of my ſalvation. Teach me thy wayes, O Lord, Pſalm 86. 11
and I will walk in thy truth; unite my heart to fear thy Name.

2. For our *continuance* in them. That *we may* Luke 1. 74. 75
ſerve him without fear, in holineſs and righteouſneſs before him all the dayes of our lives. Being *ſtedfaſt* 1 Cor. 15. 58
and unmoveable, alwayes abounding in the work of the Lord: Holding faith and a good conſcience: 1 Tim. 1. 19
Patiently continuing in well-doing, without wearineſs, Rom. 2. 7
as knowing, that in due time we ſhall reap, if we faint Gal. 6. 9
not: Holding faſt the profeſſion of our faith with- Heb. 10. 23
out wavering; that our hearts may be *eſtabliſhed* Heb. 13. 9
with grace; that amidſt all outward changes and loſſes we may ſtill *hold faſt our integrity.* Job 2. 3

Thus the *Apoſtle* prayes for the *Theſſalonians*,

that God would *ſtabliſh them in every good word*
2 Theſ. 2 *and work.*

17 3. For our *Increaſe* in them. *That God would*
2 Cor. 9. 8 *make all grace to abound towards us:* That we *al-*
1 Theſ. 4. 1 *ways having all ſufficiency to all things, may abound*
to every good work; That we may be *ſtrong in the*
Eph. 6. 10 *Lord, and in the power of his might:* Being *filled*
Phil. 1. 11 *with the fruits of righteouſneſs, unto the glory and*
Phil. 3. 14 *praiſe of God:* That *forgetting thoſe things which*
are behind, and reaching unto thoſe things which are
before, we may continually preſs towards the mark,
for the prize of the high calling of God.

Thus doth the *Apoſtle* pray for the *Hebrews: The*
Heb. 13. *God of peace make you perfect in every good work to*
20, 21 *do his will, working in you that which is well plea-*
ſing in his ſight. And *Epaphras* for the *Coloſſians*;
Col. 4. 12 *that they might ſtand perfect, and compleat in all the*
will of God.

Chap. XVIII.

Of the ſeveral graces and duties enjoyned in the firſt *Commandment.*

THe graces that we ſhould pray for, are many of them briefly ſummed up together, in ſeveral Scriptures. But for our more full and diſtinct
Gal. 5. 22
1 Tim. 6. 11
Tit. 2. 12 apprehenſion of them, they may be more particularly conſidered, according to their diſtinct relati-

relations, either to the { Law. / Gospel.

The duties injoyned by both these, may be easily collected from those vices and failings mentioned in our Confession.

The first table in the *Law*, doth concern our duty to God.

The first *Commandment* doth enjoyn us to have *Jehovah alone for our God*, that is, in all respects to behave our selves towards him as our God. So that by this we are directed to pray for these graces and duties. *viz.* *Knowledg* and *Belief* of him, *Trust* and *Hope* in him, *Love* towards him, *Zeal* for him, *Rejoycing* in him, *Gratitude* towards him, *Patience* under him, *Obedience* to him, *Fear* of him, Being *Humble* before him.

Because it is *not good that the soul should be without knowledg*, we should therefore pray that he would be pleased *to incline our ears unto wisdom, and apply our hearts to understanding*: That he would *open our eyes to behold the wonderous things of his Law*: That he would give unto us *the spirit of wisdom and revelation in the knowledg of him*; *that the eyes of our understanding being enlightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power*; That he would enable us to be more inquisitive after those sacred truths revealed in the Word; more diligent to acquaint our selves with his holy *attributes*, and

Knowledg. Prov. 19.2 Prov. 2.2. Ps. 119.18 Eph. 1.17 18

works; more mindfull of his Holineſs, Juſtice,
Pſal.139.3 Truth, Power, Omnipreſence that he *is about our paths, and beds, and acquainted with all our wayes.* He doth ſearch and know us, underſtanding our thoughts afar off; all things being naked and open in his ſight.

Col.1.9,10 That we may be *filled with the knowledg of his will, in all wiſdom and ſpiritual underſtanding; that we may walk worthy of the Lord, unto all pleaſing; being fruitfull in every good work and increaſing in the knowledg of God, that we may follow on to know the Lord.*

Hoſ.6.3 That he would ſanctifie to us the knowledg we have already attained that it may not be idle, and
Rom.1.18 ineffectual, but may produce in our lives anſwerable obedience, that we do not *with-hold any truth in unrighteouſneſs.*

Belief. That he would open our hearts to *believe* all thoſe truths revealed in his Word; that he would
Heb.3.12 inable us to *take diligent heed, leſt there ſhould be in any of us an evil heart of unbelief, in departing from the living God:* That we may firmly aſſent unto his promiſes and threats and as we do pro-
Tit.3.8 feſs our ſelves *to believe in God, ſo we may be carefull to maintain good works.*

Truſt. That we may not rely on ſuch outward means as cannot help us; but in all our wants and troubles, we may place our chief confidence on him, as knowing that he is infinitely wiſe, powerfull, mercifull, both able and willing to ſuc-
2Chr.20.12 cour us; that when we *know not what to do, our eyes may be upon him*; That in our greateſt exigences, when we are in a ſtate of darkneſs, and

can

can see no light, we may then *trust in the name of the Lord, and stay upon our God.* That we may still *cast our burden upon him, and abide under the shadow of the Almighty: Committing our ways unto the Lord: Being carefull for nothing, but in every thing by prayer and supplication, make our requests known unto God,* who careth for us, and will never leave or forsake us. Isai. 50.10 Psa. 55.22 19.1 37.5 Phil. 4.5

That we may labour to stir up and strengthen our *Hope* in him, such hope as may be well grounded and will *not make us ashamed;* of which we may *be alwayes* able, *and ready to give answer to every man that asketh us a reason.* That we may look more at *the things which are not seen, then at those things which are seen.* That in times of fear and danger we may *fly for refuge to lay hold on the hope set before us;* which hope may be as *an Anchor of the soul, both sure and stedfast.* That no condition, or temptation may make us *cast away our confidence;* That we may *give all diligence to make our callings and elections sure;* To clear unto our selves, the evidences of our own everlasting well being, *Hope.* Rom. 5.5 1 Pet. 3.15 2 Cor. 4.18 Heb. 6.18 V. 19 Heb. 10.31 2 Pet. 1.10

That we may *love the Lord our God with all our heart, with all our soul, and with all our might,* so farre above that natural affection which we do bear to those other things, whether *father or mother, wife or children, brethren or sisters, yea and our own lives also:* that we may be said *to hate,* and despise them *in comparison of him.* That our love *may abound yet more and more in knowledg, and in all judgment,* that we may *approve the things that are excellent:* That we may delight *Love.* Deut. 6.5 Luk. 4.2,6 Phi. 1.9,10

in

in all those holy duties, whereby we may enjoy
Psal.42.2 communion with him. That we may earnestly long and thirst after the enjoyment of him, *when we shall come and appear before him.*

Zeal. That he would make us *Zealous*, and fervent in all holy duties; resolute, and couragious in standing
Tit.2.14 to the truth, not to be deterred by hopes or fears: Not wronging any good cause, either by our cowardize or indiscretion, Not resting our selves in a *luke-warm profession, being neither cold nor hot*, but being *valiant for the truth*, and *fervent in spirit*: Always *zealously affected in a good*
Rev.3.16 *thing*: Not being *ashamed of the Gospel of Christ,*
Jer.9.10 *which is the power of God to salvation*, considering
Rom.12.11 what he hath said; That if we shall *be ashamed of*
Gal.4.18 *him in this adulterous generation, he also will be a-*
Rom.1.6 *shamed of us when he comes in the glory of his Father with his holy Angels.*
Mar.8.38

Rejoycing in him. That we may *rejoyce* and *glory* in the LORD, placing our chief happiness in a spiritual commu-
Psal. 37.4 nion with him, *Serving him with joyfulness and*
Jer.9.24 *gladness of heart. Delighting greatly in his Com-*
Deut. 28. 47 *mandments*; Finding more happiness *in the light*
Ps.4.6,7 *of his countenance, then in the increase of corn and*
Psal.63.3 *wine*: preferring *his loving kindness before life it self.*

Gratitude. That he would make us more heartily sensible of those many great favours which are continually multiplied upon us. That he would draw up our hearts to heaven, in the acknowledgment of his bounty and goodness; that *our souls may bless him*, and our desires may be always
Ps.40.10 towards him; that we may be ready to *talk of his loving*

loving kindneſs, and to ſpeak good of his name; endeavouring to expreſs our gratitude, by the readineſs, and cheerfulneſs of our obedience; Seeking *to glorifie his name by bearing much fruit unto him.* John 15. 8

That we may be *patient* under his afflicting hand, as conſidering that he is the Author as well of the *evil we ſuffer*, as of the *good we enjoy*. And *ſhall we receive good from the hand of God, and ſhall we not receive evil?* The greateſt judgment that can befal us in this life, is far leſs then our deſerts; *'Tis the Lords mercy that we are not conſumed, becauſe his compaſſions fail not*: And then beſides, he hath promiſed that *all things ſhall work together for the good of them that love him.* And though the cup may be bitter, yet it proceeds from the *hand of a Father*. That we may *count our ſelves happy in what we ſuffer for righteouſneſs ſake*; *becauſe the Spirit of God, and the Spirit of glory reſteth upon us.* That we may *rejoyce and glory in our tribulations*; *as knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Reckoning with our ſelves, that *the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed in us.* That in all our ſufferings we may *truſt in the living God*; committing our ſouls unto him, who is their *faithful Creator*, and *righteous Judg.*

Patience.

Job. 2. 10

Lam. 3. 22

Rom. 8. 28

Joh. 18. 11

1 Pe. 3. 14

Rom. 5. 3 4, 5

Rom. 8. 18

1 Tim. 4. 10

That we may *accept the puniſhment of our iniquity*; *waiting upon God in the way of his judgments.* Being willing *to put our mouths in the duſt*, rather then to open them in murmuring againſt him.

1 Pet. 2. 23 & 4. 9

Lev. 26. 41

Iſa. 26 8.

Lam. 3. 29

Con-

Conſidering how unjuſt and unreaſonable it is for
Lam. 3.39 *a living man to complain, a man for the puniſh-*
Job 34.31, *ment of his ſin*; and that it is rather *meet to be ſaid*
32 *unto God, I have born chaſtiſement, I will not of-*
fend any more; that which I ſee not, teach thou me;
Mic. 7.9 *if I have done iniquity, I will do no more; I will*
Ezr. 9.13 *bear the indignation of the Lord, becauſe I have*
ſinned againſt him. He does puniſh us leſs then our
iniquities deſerve. Not dealing with us after our
ſins, nor rewarding us according to our iniquities;
and we have no reaſon to repine at kind and mo-
derate corrections. Though in ſome reſpects *he*
Pſ. 118.18 *hath chaſtened us ſore, yet he hath not given us over*
to death. He doth not afflict willingly, nor grieve
Lam. 3.33 *the children of men.* And therefore we have great
reaſon totally to ſubmit and reſign up both our
2 Sam. 15. 26 ſelves and affairs, to be governed by his wiſe pro-
1 Sam. 3.18 vidence, and to let *the Lord do with us what ſeem-*
eth good unto him.

Obedience. That we may be conſtant, univerſal, ſincere in
2 Kin. 20 3 our obedience; *Walking before him in truth, and*
with a perfect heart and may do that which is good
in his ſight. That in the general courſe of our
lives, we may demean our ſelves in a ſetled, regu-
lar way of ſubmiſſion and obedience, *having reſpect*
Pſa. 119. 6 *to all Gods Commandments; Obeying from the heart*
Rom. 6.16 *the form of doctrine delivered to us; Following the*
Numb. 14 *Lord fully*, walking exactly and preciſely before
24 him. That we may have not onely *the form of god-*
2 Tim. 2.5 *lineſs, but the power alſo.*

Fear. That we may *ſanctifie the Lord God of Hoſts,*
Iſa. 8.13 *making him our fear and our dread*; conſidering
1 Pet. 4.7 that *the end of all things is at hand*, when we muſt
all

all *appear before his dreadfull tribunal, every one to receive according to that he hath done in his body, whether it be good or bad:* That we may be leſs afraid of other matters that cannot hurt us, *men that ſhall die, and the ſons of men that ſhall be made as graſs*; but may chiefly *fear him who is able to deſtroy both body and ſoul in hell.* Behaving our ſelves, as being always in his ſight and preſence; as conſidering, that our moſt ſecret boſome-ſins, which with ſuch Art and care we have endeavoured to conceal from men, are all of them naked and open in his ſight, before whom we muſt be judged at the laſt day. 2 Cor. 5. 10. Iſa. 51. 12. Mat. 10. 28.

That we may be *humble* before him, aſcribing nothing to our own power or merit. That our *hearts may not be lifted up to forget the Lord*, nor our *minds hardened in pride*; as conſidering that *his ſoul which is lifted up, is not upright in him.* And that *if any man think himſelf to be ſomething, when indeed he is nothing, he deceives himſelf.* That we may be *clothed with humility*; counting it our ſafeſt defence, and moſt comely ornament. That we may *not mind high things, nor be wiſe in our own conceits.* Conſidering the baſeneſs of our Original, the many diſeaſes and miſeries which our bodies are liable unto, the ſinfull and ſlaviſh condition of our ſouls, our *nothingneſs* as *creatures*, our *vileneſs* as *ſinners*. *Humility.* Deut. 8. 14. Dan. 5. 20. Hab. 2. 4. Gal. 6. 3. 1 Pet. 5. 5. Rom. 12. 16.

CHAP.

Chap. XIX.

What are we directed to pray for out of the ſecond *Commandment.*

THe ſecond Commandment does enjoyn us to worſhip God, after ſuch a ſpiritual *manner*, and by ſuch holy *means*, as is agreeable to his Nature, and required in his Word.

So that from hence we are taught to pray for the direction and aſſiſtance of his Spirit in all our holy duties; that he would work in us an holy frame and temper of heart, without which 'tis not poſſible for us to perform any acceptable ſervice: That he would quicken our affections to a greater fervency and delight in our attendance upon him.

That he would make us more carefull in enjoying and increaſing our communion with him, by a conſcionable obſervance of all thoſe holy ordinances which he hath appointed; particularly,

1. Prayer.
2. Miniſtry of the Word.
3. Receiving of the Sacraments.

1. *Prayer* Zac. 12.10 1. That he would *pour upon us the ſpirit of prayer and ſupplication*; make us diligent and conſtant in our { Publick / Private } devotions, that we may accuſtom our ſelves to them with a greater forwardneſs and delight, as being the chief means to eaſe Joh. 16.24 our hearts of all troubles and ſorrow, *to fill up our joy.*

That

That we may be more ſolemn and *reverent* in our approaches before him, as conſidering that we who are but duſt and aſhes, vile, deſpicable creatures, are to ſpeak unto that dreadfull Majeſty, before whom all the world ſhall be judged at the laſt day.

That we may be more *vigilant* over our own hearts, in reſpect of roving, diſtracted thoughts, which are ſo apt to interrupt us in this duty. That we may *ſtir up our ſelves to lay hold on God*, and *ſet our faces to ſeek him*: Not *pouring out words* onely, but *our ſouls before him*: *Serving him in our ſpirits*: *Drawing near unto him with a true heart, ſprinkled from an evil conſcience.* Iſa. 64. 7 Rom. 1. 9 Heb. 10. 22

That he would be pleaſed to *aſſiſt us*, and to *accept of us* in this duty: *Shedding abroad his love in our hearts*: *Opening our lips, that our mouths may ſhew forth his praiſe.* And then that the *words of our mouths, and the meditations of our hearts may be alwayes acceptable in his ſight.* Rom. 5. 5 Pſal. 51. 15 Pſal. 19. 14

That we may *confeſs* our ſins with a greater ſenſe and ſorrow for them, feeling in our ſelves a greater loathing and deteſtation of them; *Acknowledging our tranſgreſſions, and ſetting our ſins before us*; *Abhorring* our ſelves for them, and *repenting in duſt and aſhes.* *Confeſſion.* Pſal. 51. 3 Job 42. 6

That we may put up our *petitions* with a greater faith and fervency, as being truely ſenſible of our own wants, and thoſe gracious promiſes which he hath made for the ſupply of them: *Drawing near in the full aſſurance of faith, nothing wavering*: *Asking ſuch things as are according to his will.* That his Spirit may help our infirmities, and *Petition.* Heb. 10. 22 Iam. 1. 6 1 Joh. 5. 14

and make intercession for us; and that he would
Psa. 145. 18 remember the promise which he hath made to be *nigh unto them that call upon him in truth, and to fulfil the desire of those that fear him,*

Thanksgiving. That we may give thanks with greater chearfulness and love, and sense of his favours, with such heartiness and fervency as may be in some measure proportionable to our importunity, in the want of mercies. That we may be ready *to speak the praises of our God, whilst we have any being;*
Psalm 104 33, 34 *that our meditations of him may be sweet, and we may be glad in the Lord,*

That we may retain a relish and taste of this holy duty in our minds after the performance of it; behaving our selves answerably in the course of our lives, observing what return is made to our
Psal. 85. 8 prayer. *Hearkning what God the Lord will say.* Considering the several wayes and dispensations of
Psal. 107. 34 his providence towards us; *that we may understand the loving kindness of the Lord.*

2. *Ministry of the Word.* This Commandment does likewise concern the duties which belong to that other Ordinance, the *Ministry of the Word*, in reference both to

{ Minister, } { People. }

The *Minister* may hereby be directed to pray that God would endow him with all those graces and abilities, which may fit him for the discharge of his calling, both in respect of his { Life, } { Doctrine, } that he may both save *himself*
1 Tim. 4. 16 *and them that hear him.*

Tit. 2. 7 1. For his *Life*; That he may *shew himself as a pat-*

a pattern of good works; Of a *blameleſs converſation*; *not ſelf-willed, not ſoon angry. Not given* Tit. 1. 7, 8
to wine, no ſtriker; *not given to filthy lucre, but a lover of good men, ſober, juſt, holy, temperate, gen-* 2 Tim. 2. 24
tle unto all men, apt to teach, patient. Renouncing 2 Cor. 4. 2
the hidden things of diſhoneſty; Not walking in craftineſs, but by manifeſtation of the truth, commending himſelf unto every mans conſcience in the ſight of God. Behaving himſelf as a *ſteward of the myſte-* 1 Cor. 4. 2
ries of God. Not ſeeking ſo much his own profit, as 1 Cor. 10. 33
the profit of many, that they may be ſaved; that af- 1 Cor. 9. 27
ter he hath preached unto others, he himſelf may not become a caſt-away.

2, For his *doctrine*, that he may *ſtudy to ap-* 2 Tim. 2. 15
prove himſelf unto God, a workman that needeth not to be aſhamed; rightly dividing the Word of truth: That he may *preach the Word, being inſtant in ſea-* 2 Tim. 4. 2
ſon and out of ſeaſon, reprove, rebuke, exhort, with all long ſuffering and Doctrine; *with meekneſs* 2 Tim. 2. 25
inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the acknowledgment of the truth. Feeding the *flock of* 1 Pet. 5. 2
God, not by conſtraint, but willingly; *Not for filthy lucre, but of a ready mind*, That he may *ſpeak as* 1 Pet. 4. 11
the Oracles of God: That his doctrine may be *in* 1 Cor. 2. 4
demonſtration of the ſpirit, and of power; *with un-* Tit. 2. 4
corruptneſs, gravity, ſincerity, not as pleaſing men, 1 Theſ. 2. 4
but God, who trieth the hearts.

The *People* or hearers may be hereby directed to pray for a greater *love* and *eſteem* of his Word, as being the Ordinance of his infinite wiſdom, which he can make effectual for the Converſion and ſalvation of ſouls. Conſidering that the 1 Love and prizing of the Word.

faſhion of this world paſſeth away. Pleaſures ſhall die and vaniſh, *Honours* ſhall be laid in the duſt. *gold* and *ſilver* ſhall ruſt and canker, but the *word of God abideth for ever*; This alone is able to *make us wiſe unto ſalvation*, and to *ſave our ſouls*, being that word by which *we ſhall be judged* at the laſt day: That therefore we may value it *above gold and ſilver*, finding a reliſh in it *ſweeter then the honey and the honey-comb*. That we may always *love the beauty of his houſe, and the place where his honour dwelleth*; *To publiſh with the voice of thankſgiving, and to tell of all his wondrous works: This one thing have I deſired of the Lord, that will I ſeek after; that I may dwell in the houſe of the Lord all the days of my life; to behold the beauty of the Lord, and to enquire in his Temple. Strength and beauty are in his Sanctuary.*

1 Pet. 1. 23
2 Tim. 3. 15
Joh. 12 48
Pſal. 19 10
Pſ 26. 7 8
Pſal. 27. 4
Pſal. 96. 6

That we may have a greater care to know and practiſe his will: *As new born babes deſiring the ſincere milk of the Word, to grow thereby*: That he would teach us ſo to prize and improve the preſent liberty and Sun ſhine of the Goſpel, that we may be carefull *in this our day*, to lay up for our ſelves a good foundation againſt the evil time.

1 Pet. 2. 2

2 Due preparation for it, and a bleſſing upon it.

That we may approach unto this Ordinance with ſuch reverent and prepared affections; as may become his more eſpecial preſence amongſt us; *Conſidering our feet*, when we draw neer before him; that he would over-awe our ſpirits with an holy fear and reverence in the apprehenſion of his preſence, and beholding of us, who is a God of infinite holineſs, and glorious Majeſty; that we may bow down our ſouls with a willing ſubjection

jection unto every ſacred truth; That he would ſubdue the pride of our hearts, *Caſt down every imagination that exalteth it ſelf againſt him, and bring into ſubjection every thought unto the obedience of Chriſt.* 2 Cor. 10 5 And becauſe the Word of it ſelf is but a *dead letter*, and it is not in the power of any outward means, or the wiſdome or preparation of weak ſinfull man, to ſubdue the power of ſin, the Kingdom of Satan, or to *create men in Chriſt Jeſus unto good works*: Eph. 2. 10 that therefore he would be pleaſed to accompany the outward means, by the inward efficacy and operation of his Spirit. Man can ſpeak only unto the *ear*, but he can ſpeak unto the *heart*; and 'tis as eaſie for him to make us good, as to bid us be ſo; and he hath promiſed *to meet* ſuch as deſire *to wait upon him, and to remember him in his ways*: Iſa. 64. 5 That he will remove from our underſtandings the veil of ignorance and infidelity, whereby we are made incapable of ſpiritual truths; that he would take from our affections that natural pravity and malice, whereby we are made enemies to ſpiritual notions; that we may receive the truth, not only in the *light*, but in the *love* of it; 2 Theſ. 2. 10 not *with-holding any truth in unrighteouſneſs*. Rom. 1. 18 That he would ſtrengthen us againſt all temptations of Satan, cares of the world, hardneſs of our own hearts, or what ever may hinder our profitable and ſaving hearing: That he would take from us all irreverence, diſtraction, prejudice, dulneſs in hearing of his Word; and becauſe it muſt redound either to the glory of his *juſtice*, in our farther hardening and final condemnation; or to the glory of his *mercy*, in

our conversion and salvation; that he would therefore sanctifie it to our good; that *as the rain cometh down from heaven, and returneth not thither,*
Isa. 55. 10 *but watereth the earth, and maketh it fruitful; so the Word that goeth out of his mouth may not return unto him void, but accomplish his good pleasure, and prosper in that to which it is sent.* That it may be unto *us sharp as a two edged sword, to the dividing*
Heb. 4. 12 *asunder of the soul and spirit, the joynts and marrow discovering the very thoughts and intentions of the*
1 Cor. 3. 6 *heart.* And because *Paul may plant, and Apollos may water, but he only can give the increase*; That therefore he would be pleased to give a blessing and success to his own Ordinance; That his Word may be unto us *a word of power, converting*
Psal. 19. 7 *the soul, and making wise the simple*; that he would give unto us *hearing ears, and understanding hearts,*
Prov. 20. 12 *that we may believe and be saved*: That he would *write his lawes in our inward parts*: That he would
Jer. 31. 33 *open our eyes to behold the wondrous things of his*
Psal. 119 *law*: *Incline our hearts to* affect, *direct our steps,*
Ver. 18. 36 133 that we may walk in the pathes of his precepts.
Ps. 25. 3, 4 *Shew us thy ways, O Lord, and teach us thy paths: lead us in thy truth, and guide us, for thou art the God of our salvation.*
Ps. 86. 11 *Teach us thy ways, O Lord, and we will walk in thy truth, unite our hearts to fear thy name. Shew*
Psa. 143 *us the way that we should walk in, for we lift up*
8, 10 *our souls unto thee; Teach us to do thy will, for thou art our God. Let thy good Spirit lead us into the*
3. Our demeanour at it. *land of uprightness.*

That we may behave our selves with humility, attention, alacrity, laying down all our thoughts, flesh-

fleshly reasonings, stuborn resolutions, being ready to *receive with meekness the ingraffed word, which is able to save our souls.* That we may enjoy communion with him in his Ordinances; that he would *fill us with all joy and peace in believing*; That he would sanctifie our judgments, affections, memories, that we may apprehend, and believe, and affect, and retain those sacred truths that shall be delivered. That he would enlighten our minds, open our hearts, soften our consciences, compose our thoughts to attend unto his Word with meekness and faith, *receiving it into good and honest hearts*, with full purpose to walk answerable to it in our conversations. That Christ may be formed in us, that our hearts may be established in every good word and way. That our meeting together may prove for the better, and not for the worse.

Jam. 1. 21. Rom. 15. 13. Luke 8. 15.

That we may after the hearing of it, digest and settle it in our minds, by prayer, meditation, conference, practice: Expressing the power of it in our lives, in all well-pleasing conversation, and godliness: *Having our fruit unto holiness, that our ends may be everlasting life.* That he would prosper unto us the precious seed sown amongst us, that neither the *fowles of the aire* devour it, nor the *thornes* choak it, but that it may sink down into our hearts, and spring up in our conversations, bringing forth in us the fruit of repentance and amendment of life; that it may be effectual for the subduing of our sins, the strengthning of our graces: *Transforming us daily into his Image from glory to glory.* That we may lead our

4. Prof. i. 8 by it afterwards. Rom. 6. 22. Luk. 8. 5. 2 Cor. 3. 18.

lives in ſome meaſure anſwerably to the knowledg and means we have had, as conſidering that
Luk. 12. 48 *to whom much is given, of them much will be required:* That we may *not receive his grace in vain:*
2 Cor. 6. 1 *Not being forgetfull hearers, but doers of the word.*
Jam. 1. 23 That we may be able to ſay by experience, *It is good for us to be here,* and to wait upon God in his
2 Pet. 3. 18 Ordinances; That we may *grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt.*

That he would lead us forward to perfection,
Pſal. 17. 15 guiding us by his grace, and after bringing us to his glory; that in this life *beholding his face in righteouſneſs,* when we awake up in the reſurrection, *we may be fully ſatisfied with his Image.*

3. Sacraments. 3. Under this commandment likewiſe, are comprehended the duties that concern our reverent eſteem and uſe of the Sacraments.

Baptiſme. 1. For that of *Baptiſm.* That we may be truly ſenſible of the free mercy of God, in making a gracious Covenant to us and our poſterity, and condeſcending ſo far unto our humane frailties, as to afford us outward and viſible ſigns and ſeals of this Covenant, to preſent that to our ſenſes, which ought to be apprehended by our faith. That we may more frequently conſider, and eſteem of this ſingular prerogative, of our being actually admitted into his family, and having his name put upon us. That therefore we may reſign up our ſelves wholly unto his good pleaſure, chuſing him to be our Governour, and our portion for ever, that we may be more carefull in obſerving that ſolemn Covenant which our Baptiſm did

did engage us unto. To forsake the Devil and all his works, the vanities and lusts of the world, and to continue faithfull in our service to him; That this Ordinance may not be unto us onely an *outward washing away of the filth of the flesh*, but the laver of regeneration, *working in us a good conscience towards God*; and may effectually seal unto us our adoption, remission of sins, and eternal life, with all those promises that are contained in the Covenant of Grace; that as we are received into the bosome of the visible Church, and distinguished from *those that are without*, so we may labour to walk as becomes this relation, that *the body of sin may be destroyed* in us, and his *image may be renewed in us daily*: That we may serve him in holiness and righteousness all the dayes of our lives. 1 Pet. 3. 21

2. For the *Lords Supper*: That he would continue unto us our liberty unto that precious Ordinance, raising our hearts to an higher esteem and love of it; quickning us to a more frequent attendance upon him in it, with fervency and delight: That he would prepare us for it, *assist* us in it, and make it effectual to us afterwards. The Lords Supper.

That he would furnish us with all those graces which may make us worthy Communicants at his holy Table: Affecting our hearts with an holy awe and reverence, upon our near approaching unto him in his solemn Ordinance, lest we should be found amongst the guests at this Table without having the Wedding Garment; That we may after a more special manner stir up in our selves the graces of his holy Spirit, impartially examining

the condition of our own hearts, how we stand *to him* in regard of knowledg, repentance, faith; *to men*, in respect of our love and charity, that we may renew our Covenant with him, by fresh resolutions of strict and circumspect walking, and that he would make good his Covenant with us, in taking from us the guilt and power of our sins, and in giving unto us a new nature, with all those other priviledges that are purchased for us by the death of Christ, which is herein represented.

At the *receiving* of this Sacrament, that he would enable us to behave our selves with reverence and true devotion, to use it as a sacrifice of praise unto him, a memorial of Christs death for us, and a means to confirm our faith in him. That as we do by our senses receive the common elements of *bread* and *wine* to our *corporal* nourishment, so we may by our *faith* receive the *body and blood of Christ* to our spiritual nourishment, that he may live in us, and we in him; that this may renew in our thoughts the remembrance of Christs Death and Passion for us, and our own duty of love and obedience to him; that it may be a means to weaken our corruptions, to strengthen our graces, to renew us in the spirit of our minds, according to the Image of him that created us.

That we may afterwards labour to feel the benefit of it in our lives, and conscionably to perform all those good resolutions, which in the time of our preparation we have purposed and promised. That we may be carefull to examine our improvement by it, in respect of growth in grace,

power

power against corruption, comfort and enlargement of heart, labouring to walk worthy of the grace of God herein profer'd and represented, as becomes those who have received so great pledges of salvation.

CHAP. XX.

Of the duties required in the third and fourth Commandment.

THE third Commandment does enjoyn the sanctifying of Gods Name.

By this we are directed to pray that he would enable us to bear a reverent and high esteem unto all his glorious *Titles* and *Attributes*; his holy *word*, the *Religion* we profess, his mighty *works*. That we may *fear that glorious and fearfull name the Lord our God*, that we may *sanctifie the Lord God in our hearts*; being more carefull to observe and meditate upon his holy Attributes and Titles, more solemn and reverent in mentioning his names and word upon every occasion. Deut. 28. 58. 1 Pet. 3. 15.

That we may be more conscionable in observing all those good promises and resolutions which we have made.

That we may walk *worthy of that vocation wherewith we are called*, labouring by an holy life to adorn our profession, and bring glory to his Name. That we may be *blameless and harmless, the sons of God without rebuke, in the midst of a* Eph. 4. 2. Phil. 2. 15.

crooked

crooked and perverse generation, amongst whom we may shine as lights in the world: That he would
Mat. 5. 16 make our *light so to shine before men, that they seeing our good works, may glorifie our Father who is in Heaven.*

That we may never grieve the hearts, or shame the faces of true Professors.

1 Thes. 4. 12 That we may *walk honestly to those that are without*; Behaving our selves so warily, that we may never occasion *his Name to be blasphemed.*
Rom. 2. 24 *That with well-doing we may put to silence the igno-*
1 Pet. 2. 15 *rance of foolish men. That they may be ashamed, who*
1 Pet. 3. 16 *speak evil of us, and falsly accuse our good conversation.*

That we may be more ready to observe and extol his great power, wisdom, goodness, so evident,
Psal. 145. 5 both in his making and governing of the world;
Psa. 107. 24 His various and manifold works *that are done in wisdom.* More especially those particular passages
Verse 43 of his providence which concern our selves; *That*
Ps. 92. 5, 6 *we may understand the loving kindness of the Lord: O Lord, how great are thy works? and thy thoughts are very deep; a brutish man knoweth not, neither doth a fool understand this.*

The fourth Commandment does enjoin us to remember and to sanctifie the Sabbath.
The 4th. Comm.

{ Ordinary,
{ Extraordinary.

So that from hence we are taught to pray, that God would teach us to esteem of the Sabbath, as *an holy, honourable day*, set apart from common
Isa. 58. 13 use, consecrated to his peculiar worship and service; that we may call it a delight, finding a great

great pleaſure and ſweetneſs in thoſe ſacred duties that belong unto it. That they may not ſeem tedious and irkſome unto us; eſpecially ſince we all profeſs to wiſh and hope for ſuch a bleſſed Eternity hereafter, as ſhall be nothing elſe but *Sabbath.*

That we may always remember to fit our ſelves for the ſanctifying of this day, by laying aſide all ſecular buſineſſes and diverſions, endeavouring by Prayer and Meditation to put our hearts into ſuch an holy frame, as is required of thoſe that deſire to wait upon him in his Ordinances.

That he would be graciouſly preſent with all thoſe Aſſemblies of his Saints, which do on that day meet together for his worſhip and ſervice, in any part of the Chriſtian world: That he would be pleaſed to aſſiſt and direct his Miniſters, that they may deliver his Word with plainneſs, and power, to the capacity of the weakeſt, and conviction of the wiſeſt; That the people may receive it with meekneſs and faith, that ſo it may *accompliſh that good work for which it is ſent*; and mightily prevail to the caſting down the ſtrong holds of ſin, the edifying of his Church, and the making up of the number of his Elect. Iſa. 55. 11

That he would more eſpecially direct and aſſiſt the Miniſter unto whoſe charge we belong, to ſpeak unto our Conſciences, giving unto him *the tongue of the learned, that he may know how to ſpeak a word in ſeaſon to him that is weary.* Being carefull *to feed the flock, ſtrengthening the diſeaſed, healing that which is ſick, binding up the broken, ſeeking that which is driven away and loſt.* That Iſa. 50. 4 Ezek. 34. 4

he

he would *give unto us Pastours after his own heart,*
Jer. 3. 15 *who may feed us with knowledg and understanding*;
Isa. 53. 10 and that the *work of the Lord may prosper in their hands.*

That he would remove from us all irreverence, distractions, dulness, prejudice in hearing of his Word: That he would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be carefull of all those *publick* and *private* duties, which concern the sanctification of this day, both in respect of our selves,
Isa. 58. 13 and those committed to our charge, *Not doing after our own ways, not finding our own pleasures, nor speaking our own words*: But may consecrate our whole selves, both souls, bodies, and services to his more especial Worship; spending the whole day with cheerfulness in the duties of Religion, necessity and mercy.

And so for extraordinary Sabbaths { Festivals. / Feasts.

1. For occasional *Festivals*, the solemn times
Neh. 8. 9 of joy and Thanksgiving; That we may be carefull to keep such times *holy unto the Lord*; not resting our selves in external jollity, and freedome, but may seriously ponder the mercies which we celebrate, endeavouring to have our hearts affected and inlarged with love and gratitude: That our mouths may be filled with his praise; that by our experience of his goodness, we may learn to depend upon him, and to be more confident in him, in all future exigences,
Psal. 34. 3 exciting others unto this duty. *O magnifie the*

Lord

Lord with me, and let us exalt his name together. Endeavouring to expreſs our thankfulneſs to him, by our readineſs to relieve and ſupply his poor members: *Sending portions to thoſe that have nothing*; that we may make *the joy of the Lord to be our ſtrength.* Heſt. 9. 22 Neh. 8. 10

2. For days of *Faſting*, which is ſtiled Sabbaths in Scripture; that we may not neglect this duty, when we have an extraordinary call unto it; that we may not ſatisfie our ſelves in the outward obſervance of it, but may be moſt carefull of the inward duties, *Renting of the heart, afflicting of the ſoul*; *Abhorring our ſelves, and repenting in duſt and aſhes: Remembring our evil ways and doings which were not good, and loathing our ſelves for them:* Being *aſhamed of our former works of darkneſs*: *Renewing our Covenants* with God; expreſſing a readineſs and zeal in the works of mercy and righteouſneſs; *looſing the bands of wickedneſs, undoing the heavy burdens.* Joel. 2. 6 Ezr. 36. 13. Rom. 6. 21 Neh. 9. 33 Iſa. 58. 6

CHAP. XXI.

What we are directed to pray for in the ſecond Table.

THe ſecond Table does enjoyn us to love our neighbours as our ſelves; that is, 1. We ſhould not wiſh any evil more to others, then to our ſelves. 2. We ſhould deſire, (and as much as we

we can) endeavour all good { Natural, / Spiritual, } for others, as we ought for our selves.

So that by this we are directed to pray, that we may be *kindly affectioned one to another, with brotherly love, without dissimulation; Not in word only and tongue; but in deed, and truth; loving each other with a pure heart fervently*; That our love may *continue* and increase; *abounding more and more towards one another, and towards all men, in knowledg and in all judgment: as we have opportunity, doing good unto all men, but especially to the houshold of Faith*; That we may *love our enemies, and bless them that curse us, and pray for them that despitefully use us, and persecute us*; *Considering one another, to provoke unto love and good works.*

Rom. 12. 10 Verse 9. 1 Joh. 3. 18 1 Pet. 1. 22 Heb. 13. 1 1 Th. 3. 12 Phil. 1. 9. Gal. 6. 10 Mat. 5. 44 Heb. 9, 24

The fifth Commandment does enjoyn the duties which concern the degrees and relations amongst men, whether { Superiors. / Inferiors.

The fifth Command.

By this we may learn to pray for all those graces and abilities, whereby we may be fitted for the filling up of our several relations; that we may be carefull to acknowledg and observe that order which God hath appointed amongst men, and to demean our selves towards them, according to their places and degrees; Gravely and modestly towards our *Inferiors*; Reverently and dutifully to our *Superiors*; Humbly and thankfully to our *Benefactors*; Being kindly affectioned towards our *Equals*; *in honour preferring one another.*

Rom. 12. 10

More

More particularly, we may hence learn to pray for those graces which concern the relation of

Parents; That they may be carefull in providing for the wel-fare of their childrens souls and bodies. *Teaching them diligently*, admonishing and correcting of them seasonably, *bringing them up in the nurture and admonition of the Lord.* Deut. 6 7 Eph. 6. 7

Children; That they may love, honour and *fear* their Parents, *obeying them in all things*; striving upon all occasions to express their thankfulness to them. Lev 19. 3 Col. 3. 10

Husbands; That they may *love their wives as themselves*; *Not being bitter unto them*; *Giving honour to them as to the weaker vessels, and as being* heirs *together of the grace of life*, Bearing with their infirmities, providing for them, protecting of them, delighting in them, behaving themselves with much prudence and tenderness towards them. Col. 3. 19 Eph. 5. 28 1 Pet. 3. 7

Wives; That they may help, *reverence*, and *be in subjection to their husbands*; labouring chiefly to be *adorned with a meek and quiet spirit*; *continuing in faith, and charity, and holiness, with sobriety*. Being careful, and helpfull in all those familie-duties that concern their relations, studying to be content in the midst of marriage-cares and troubles. Eph. 5. 33 1 Pet. 3. 1. 4

Masters; That they may behave themselves prudently, *justly*, *gently* to their servants, as considering that *they also have a Master in Heaven.* Col. 4. 1 Eph. 6. 9

Servants; That they may be *subject to their Masters with all fear*, not only when they are good 1 Pet. 2. 18

and

and gentle, but when they are froward; *Not with*
Eph. 6.6,7 *eye-service as men pleasers, but willingly, and from the heart, shewing all good fidelity.*

Ancients; That they may be *found in the way*
Tit. 2.10
Pro. 16.31 *of righteousness.* Being *sober, grave, temperate,*
Tit. 2.2 *sound in the faith, in charity and patience*; that so they may behave themselves worthy of that crown of old age, and the honour due unto it.

Tit. 2.6 *Younger*, That they may be *sober minded, reve-*
1 Tim. 5.1 *rencing the aged as fathers*; being ready to be taught by their wisdome, experience, and to follow their good { Counsels. / Examples.

Superiours in Gifts; That they may acknow-
1 Cor. 4.7 ledg all their abilities to be the *free gift of God*, being willing to improue them unto his glory and the good of their *inferiours.* Not despising those
Rom. 15.1.2 below them, *bearing with the infirmities of the weak*, using their liberty for edification, and not for offence.

Inferiours in Gifts; That they may acknowledg every gift of God in those above them, not either *judging*, envying, or flattering, but truly reverencing and esteeming them for it.

Magistrates; That they may be upright, and conscionable in the establishment of justice, and Peace, and Religion, Behaving themselves as
1 Sam. 23.3 Gods Vice-gerents: Remembring that *those who rule over men must be just, ruling in the fear of God;*
Rom. 13.3 using their power for *the encouragement of those that do well, and the terrour of evil doers.* Having
Ps. 101.6,7 respect to the *faithfull in the Land, and those that walk in a perfect way.* Being severe towards de-

ceits

ceitfull and wicked doers: being diligent in the discharge of their places with piety, wisdome, courage, clemency, &c. that those under them may *lead a peaceable and quiet life, in all godliness and honesty.* 1 Tim. 2

Subjects: That they may be endowed with humble and peaceable affections: *Obeying them that have the rule over them*: Submitting unto the higher Powers *out of Conscience*, as being *ordained of God.* Heb. 13. 17

Teachers: That they may be carefull and conscionable, both in their examples and counsels; *Watching for the souls of those who are committed to their charge, that they may give an account with joy, and not with grief.* Heb. 13. 17

Learners: That they may *esteem highly of their Teachers in love, for their works sake*; improving all opportunities of benefiting by them. 1 Th. 5. 13

The sixth commandment does enjoyn all those duties which concern the health and welfare of our Neighbours, and our own {Bodies, Souls}: and consequently the graces of friendship, mercy, peaceableness, meekness, temperance, &c. By this we are directed to pray, The sixth Command.

That we may be restrained from all acts of violence, either in our selves or others; avoiding *the company of angry* contentious *persons.* Pro. 22. 24

That God would give unto us mild and peaceable spirits, that we may be *slow to anger, putting on bowels of Mercy, kindness, humbleness of mind, meekness and long-suffering, forbearing one another, and forgiving one another, even as God for* Jam. 1. 19 Colos. 3. 12, 13 Eph 4. 33

Chriſts ſake hath forgiven us.

That we may be carefull in obſerving the duties of mutual friendſhip and peace, more mild and
Eph. 4. 31 courteous in our behavour; *putting away all bitterneſs, and wrath, and anger, and clamor, evil ſpeaking.* That as far *as it is poſſible, and as much as*
Rom. 12. 18 *in us lies, we may have peace with all men.*

That we may have a mutual ſence and compaſſion of one anothers conditions, as being *fellow-*
1 Cor. 12. 26 *members* of the ſame body, *rejoycing with them*
Rom. 12. 15 *that rejoyce, and weeping with them that weep; bear-*
Gal. 6. 2 *ing one anothers burdens:* Relieving the needy, viſiting the ſick, delivering the oppreſſed, being innocent and helpfull towards all.

That we may be wary and inoffenſive in our carriages, not wronging the ſouls of others, but endeavouring as much as we can, to promote their
Rom. 14. 19 ſpiritual well-fare, *by following the things whereby we may edifie one another.* Inſtructing the ignorant, reproving offendors, comforting the weak, quickning and encouraging the backward.

That we may be carefull to preſerve our own bodily health, by wiſe preventing and avoiding of dangers. Being ſober in our diet, moderate in our care and paſſions, temporate in our recreations, chearfull in our buſineſs.

That we may be diligent in *working out our own ſalvations*, and providing for the well-fare of our ſouls, againſt that time, when all earthly contentments ſhall vaniſh away.

The 7th *Command.* The ſeventh Commandment does concern the duty

duty of chaſtity in the { Kinds / Means / Signes } of it, and that both in reſpect of our ſelves and others.

By this we may learn to pray, that God would enable us to *poſſeſs our veſſels in Sanctification and honour*; that we may not *ſin againſt our own bodies*, but may keep them undefiled, as being *Members of Chriſt*, and *Temples of the holy Ghoſt*; *mortifying our members which are upon the earth, fornication, uncleaneneſs, inordinate affection, evil concupiſcence.* 1 Theſ. 4. 4 · 1 Cor. 6. 8 39 · Verſe 25 · Coloſ. 3. 8

That we may be pure, and chaſt in all the thoughts of our hearts, *abſtaining from fleſhly luſts, which fight againſt the ſoul.* 1 Pet. 2. 11

That we may make a ſtrict *Covenant with our eyes*, leſt they ſhould inſnare us, by beholding vanity; that we may ſet a watch before our mouths and ears, *that no filthy communication do proceed from us*, or enter into us; that we may be watchfull and ſober in our converſations, avoiding idleneſs, intemperance, evil company, and all other ſuch occaſions, whereby we may be tempted to this ſin; *Keeping under our bodies, and bringing them into ſubjection.* Job. 31. 1 · Coloſ. 3. 8 · Rom. 3. 27

That we may endeavour, according to our ſeveral oportunities, to promote this grace of chaſtity in others, by our prayers, counſels, examples.

The eighth Commandment does enjoyn thoſe duties which concern our own, or our neighbours *outward eſtate*: Referring to juſtice, diligence in our callings, frugality, liberality, *The eighth Command.*

Almes, Hoſpitality, Reſtitution.

By this we are taught to pray, that we may *not*
1 Cor. 6. 8. *wrong or defraud our brethren*, by any outward act of oppreſſion, injuſtice or deceit.

That our hearts may not be troubled with any ſolicitous or carking cares; that our *converſation may be without covetouſneſs*, *being content*
Heb. 13. 5 *with ſuch things as we have*, truſting in his
Pſa. 34. 10 promiſe, that he *will never leave us, nor forſake us*; that they *who ſeek the Lord ſhall lack nothing that is good*: Remembring how he hath commanded us to caſt all our care upon him, and how he provides for the Fowles of the Aire, and the Beaſts of the Field; and that in our greateſt diſcontents, we are in much better condition for the world, then many of his bleſſed Saints and Martyrs, who
He. 11. 37. were forced to *wander up and down in ſheep-skins, and goat-skins*; and that we enjoy more then our bleſſed Saviour himſelf did, who though he were Lord of the World, yet had not whereon to reſt his head.

That he would teach us *how to abound, and to*
Phil. 4. 11, 12. *want, and in all eſtates to be content*: That he
3 Joh. 7. 15 would moderate our deſires to theſe earthly
1 Cor. 12. 3 things; that we may not too much *love the world,*
Luk. 12. 31 *nor the things of the world*; that we may *covet earneſtly the beſt things, ſeeking firſt the Kingdome of God, and the righteouſneſs thereof*, expecting other matters as additions thereunto: To eſteem godlineſs for the greateſt gain; and as for theſe
1 Tim. 6. 6 outward things, not to deſire any abundance of
8. them, but *if we have food and raiment, therewith to be contented.*

That

That we may be juſt and upright in the wayes of getting wealth; that we may *not goe beyond or defraud any one*, as knowing *that the Lord is the revenger of all ſuch*; being diligent in our callings, *working with our own hands the thing which is good, that we may be able to give to them that need.* Being conſcientious in *repaying* that we owe, in making *reſtitution* of that wherein we have wronged any one. 1 Theſ. 4. 6. Eph. 4. 6.

That he would give us hearts to uſe and enjoy the eſtates which we poſſeſſe, *power to eat thereof, and to take our portion, and to rejoyce in our labour.* Eccl. 5. 19.

That we may be wiſe and faithful in laying out the talents committed to our truſt: Not laviſhing of them by any idle and vain expences, as knowing that we are but ſtewards of our eſtates, being to give an account of them to our Lord and Maſter: Not niggardly and ſparing towards any work of charity: *Not truſting in uncertain riches, but in the living God: That we may do good, be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life. Making our ſelves friends of the unrighteous mammon, which may hereafter receive us into everlaſting habitations: Laying up for our ſelves treaſures in heaven*; Conſidering, that *he who ſoweth ſparingly, ſhall reap ſparingly; and he who ſoweth bountifully, ſhall reap bountifully.* 1 Tim. 6. 17, 18, 19. Luk. 16. 9. Luk. 12. 33. 2 Cor. 2. 6.

The ninth Commandment does refer to duties which concern our Neighbours, or our own reputations. The ninth *Command.*

From this we may learn to pray, that we may be tender and charitable in upholding the credit of others, willing to ſpeak and hear, and
Prov. 17. 9 judge the beſt of them, *covering their infirmities in love.*

Pſal. 15. 3. Tit. 3. 2. Not *backbiting with our tongues, nor taking up a reproach againſt our neighbours; not ſpeaking evil of any one, but being gentle, ſhewing all meekneſs to all men.*

That we may not be willing to liſten unto, and hearken after any rumour, which tends to the defamation of our neighbour, but may rather rejoyce in their good report; diſliking all flatterers, talebearers, and ſuch other perſons, as do uſually raiſe and ſpread ill rumours.

That we may not be pragmatical, or cenſorious in the affairs of others, where we are not concern-
1 Pet. 4. 15 1 Th. 4. 11 Mat. 7. 5. Phil. 2. 3. ed, *But may ſtudy to be quiet*, and to do our own buſineſs, being careful to *pull the beam out of our own eyes, before we find fault with the mote in others. Doing nothing through ſtrife or vain-glory, but in lowlineſs of mind, each one eſteeming of others better then of himſelf.*

Rom. 12. 3 That we may be lowly in our own eyes: *Not thinking of our ſelves more highly then we ought to think*; that we may be careful by all good means to advance our own reputations; valuing *a*
Prov. 11. 3 Eph. 5. 1 *good name above great riches*; labouring to be ſuch as we would ſeem to be, *walking circumſpectly, not as fools, but as wiſe*; approving our ſelves un-
1 Th. 5. 22 Phil. 4. 8. to him who trieth the hearts: *Avoiding appearances of evil*, and *following matters of good report.*

The

The tenth Commandment does require a sincere and upright heart, to our selves and our Neighbours. The Tenth *Command.*

By this we are directed to pray, that God would cleanse our souls from that evil concupiscence so natural unto them, endowing us with a sincere inclination to all the duties of charity.

That he would make us more watchfull over our own senses and hearts, in keeping out and extinguishing all those evil fancies and imaginations which may arise within us. And to this purpose, that he would bestow upon us *the whole Armour of God, whereby we may cast down all fleshly reasonings and imaginations, and bring into subjection every thought unto the obedience of himself.* 2 Cor. 10. 5

That we may make a Covenant with our thoughts not to please our selves in the speculation of any sins, not to think of them without loathing and detestation; That we may never make provision for the flesh, to fulfil the lusts thereof; that our hearts may be dis-ingaged from the world.

That he would give unto us the Spirit of wisdom to discern in what things we are most obnoxious to temptation, and to be most vigilant over our hearts in respect of those particulars: That we may *keep our hearts with all diligence.* 1 Cor. 7 29 30 Prov. 4. 23

That we may never envy our neighbours well-being, *nor rejoyce at his sufferings.* Job. 31. 29

Chap. XXII.

Of the Graces that are more particularly required in the Goſpel.

NExt to the Precepts of the Law, we are to conſider the duties which the Goſpel does require of us, namely, that we ſhould *repent* and *believe*; That we ſhould be careful to *perform*, to *continue* and *increaſe* in all thoſe particular duties and graces, which are comprehended under theſe two general heads.

So that from hence we are directed to pray,

1. For *Repentance*: That ſince God hath *in love to our ſouls*, vouchſafed unto us in his Goſpel this priviledg of repentance, which the Covenant of works doth not admit of, that he would alſo give
Act.11.18 us hearts for it, *granting us repentance unto life*: That he would convince us of the danger, and folly, and pollution of our ſins, enabling us to mourn over them, beſtowing upon us *broken and contrite ſpirits*: Diſſolving our ſtony hearts into that *godly ſorrow, which worketh repentance to ſalvation,*
Pſal.51.17 2 Cor.7.12 *not to be repented of*: That we may *ſearch and try our wayes, and turn unto the Lord: Bringing*
Lam.3.40 *forth fruits meet for repentance*: Labouring to
Mat.3.8. *draw nigh unto God, by cleanſing our hands, and*
Jam.4.8. *purifying our hearts.*

2. For *Faith*: That God would diſcover to us the great need of a Saviour; and ſince he hath
Rom.3.25 Heb.5.9. ſet *forth his Son to be a Propitiation through faith in his blood, and hath made him the Author of eternal*

ternal ſalvation to all that obey him: That he would win over our ſouls to an earneſt endeavour of acquaintance with him, and high eſteem of him.

That God, *who commanded the light to ſhine out of darkneſs; would ſhine into our hearts, to give us the light of the knowledg of the glory of God in the face of Jeſus Chriſt*; That he would make us more eſpecially inquiſitive after the ſaving, experimental knowledg of him, in whom are laid up *the treaſures of wiſdome and knowledg*, whom to know is perfect wiſdom and eternal life. 2 Cor. 4. 6. Col. 2. 3.

That he would *count us worthy of his holy calling, and fulfil in us all the good pleaſure of his goodneſs, and the work of his faith with power; that the Name of the Lord Jeſus Chriſt may be glorified in us, and we in him.* That Chriſt may *dwell in our hearts by faith, that we may be rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt, which paſſeth knowledg, that we may be filled with all the fulneſs of God.* 1 Theſ. 1. 11, 12. Eph. 3. 17, 18.

That we may truly value *the exceeding riches of his grace in his kindneſs towards us through Chriſt Jeſus:* Glorifying in his Goſpel, as being *the power of God to ſalvation: Counting all things but loſs and dung for the excellency of the knowledg of Chriſt Jeſus; that we may win him, and be found in him, not having our own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt.* Eph. 2. 7. Rom. 1. 16. Phil. 3 8, 9

That

That in all eſtates and conditions we way learn to *live by faith.*

1. In regard of our *temporal* life, with all the various uncertainties of it; whether *Proſperity*, that by this grace of faith we may keep our hearts in an holy frame of humility, meekneſs, diſ-ingagement from the world, and all outward confidences; or *Adverſity*, wherein this grace may ſerve to ſweeten our afflictions, to ſupport us under them, teaching us to profit by them, to bear them meekly, to triumph over them; aſſuring the heart that nothing befals us but by the diſpoſal of Gods providence, who is infinitely wiſe, and mercifull, and faithfull.

2. In regard of *Spiritual* life, both for our *Juſtification*, that we may not expect it from our
Phil 3 9 own ſervices or graces. *Not having our own righteouſneſs, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*
2 Cor. 5. 15 And ſo for the life of *Sanctification*, that we may
Phil. 1. 27 *not live unto our ſelves, but unto him who died for us, and roſe again*; That our *converſation may be, as becometh the Goſpel of Chriſt, ſtanding faſt in one ſpirit, with one mind ſtriving together for the faith of the Goſpel.* Always remembring that we
1 Cor. 6. 20 are not our own, but *bought with a price*, and therefore ſhould make it our buſineſs to glorifie Chriſt *with our bodies and ſpirits, which are his.*
Jam. 2. 20 That he would work in us ſuch a *lively faith*, as may make us rich in good works, that we may
2 Cor. 9. 13 demean our ſelves *as becomes our profeſſed ſub-*
Eph. 4. 2 *jection to the Goſpel of Chriſt; walking worthy of*
Chap. 5. 8 *that vocation wherewith we are called*, as becomes *children*

children of the light: Being *holy in all manner of conversation, Putting on the Lord Jesus Christ, exercising our selves unto godliness,* walking uprightly, *according to the truth of the Gospel, diligently following every good work:* Shewing out of *a good conversation, our works with meekness and wisdom:* That we may *adorn the Doctrine of God our Saviour in all things;* Considering that *we are created in Christ Jesus unto good works, that we should walk in them: Having our conversation in heaven, walking worthy of the Lord unto all pleasing, being fruitful in all good works.* That every one of us *who professeth the name of Christ, may depart from iniquity:* Because for *this reason was the Gospel preached to those that are dead in sin, that they may live according to God in the Spirit.*

1 Pet. 1. 15 Rom. 13. 14 1 Tim. 4. 7 Gal. 2. 14 1 Tim. 5. 10 Jam. 3. 13. Tit. 2. 1. Eph. 2. 11. Phil. 3. 20. Gal. 1. 10. 2 Tim. 2. 19 1 Pet. 4. 6.

That we may *give all diligence to adde to our faith, vertue; and to vertue, knowledg; and to knowledg, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that these things being in us, and abounding, we may not be barren and unfruitful in the knowledg of our Lord Jesus Christ,* but may hereby clear up unto our selves the evidences of our calling and election.

2 Pet. 1. 5, 8

That we may *deny all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope, and that glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works:* consider-

Tit. 2. 12, 13, 14.

ing

2 Th. 1. 18 ing that *he ſhall be revealed from Heaven with his mighty Angels, in flaming fire, to take vengeance on thoſe that obey not his Goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when he ſhall come to be glorifyed in his Saints, and to be admired* Heb. 10. 28 *of all them that believe in that day:* For if *he that deſpiſed* Moſes *Law, dyed without mercy, under two or three witneſſes, of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing, and hath done deſpite to the ſpirit of grace?*

1 Pet. 5. 10 That *the God of all grace, who hath called us into his eternal glory, by Chriſt Jeſus, would make us perfect, ſtabliſh, ſtrengthen, ſettle us.*

Col. 1. 23. That we may *continue in the faith, grounded and ſettled, and not be moved away from the hope of the* Col. 2. 7. *Goſpel, being rooted, and built up, and ſtabliſhed in the faith: laying aſide every weight, and the ſin that* He. 12. 1, 2 *doth ſo eaſily beſet us, and running with patience the race that is ſet before us: Holding faſt our profeſſion without wavering; that we may abide in Chriſt, and* He. 10. 23. *his words may abide in us: Continuing in the things* Joh. 15. 7. *which we have learned: Being faithful unto the* 2 Tim. 3 14 *death, that then he may beſtow upon us a crown of life.*

Rev. 2. 10. That the *Word of Chriſt may dwell in us richly,* Col. 3. 16. *in all wiſdome:* That we may *grow in grace, and in* 2 Pet. 3. 18 *the knowledg of our Lord and Saviour Jeſus Chriſt:* Phil. 1. 11. Being *filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of* Joh. 2. 1. *God:* That we may *be ſtrong in the grace that is in Chriſt Jeſus.*

That

That having fought a good fight, and finiſhed our courſe, and kept the faith, we may receive the crown of righteouſneſs, which at the laſt day, the Lord, the righteous Judg will beſtow upon all thoſe that love his appearing: That he would *carry us on, through faith unto ſalvation.* 2 Tim 4. 7, 8.

And becauſe, when we have reckoned all the duties we can, we ſhall leave out many particulars, therefore for the ſupply of thoſe which we cannot ſpecifie, we may uſe ſome general form anſwerable to that exhortation of the *Apoſtle*, that *whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if there be any praiſe, that we may think of, and do theſe things.* Phil. 4. 8.

Being *blameleſs, and harmleſs, the Sons of God without rebuke in the midſt of a crooked and perverſe nation, among whom we may ſhine as lights in the world.* Phil. 2. 15.

CHAP. XXIII.

Of petitioning for temporal *good things, Proviſion and Protection.*

NExt to *ſpiritual* good things, we are permitted to pray for thoſe matters which concern our *Temporal* well-fare, anſwerable to that Petition in the Lords Prayer, *Give us this day our daily*

daily bread; under the expreſſion of *daily bread*, we are to underſtand all thoſe particulars that are either neceſſary or convenient for our natural life, in reſpect

Both of { Proviſion for / Protection of } us in our { Souls. / Bodies. / Callings. / Names. / Friends. / Eſtates. }

1. For our *ſouls*; that God would be pleaſed to bleſs and continue to us the uſe of our wits and memories, that he would give us power to enjoy thoſe temporal bleſſings; filling us with *gladneſs of heart*, with peace and ſerenity of mind, expelling
Act. 14. 17 from us all unneceſſary cares, earthly ſorrows, unprofitable dejections.

2. For our *Bodies*; that he would continue to us our health and ſtrength, the free uſe of our ſenſes and limbs, ſupplying, directing, bleſſing us in the uſe of all ſuch means as ſhall conduce to our preſervation and well-being.

3. For our *Callings*; that he would furniſh us with wiſdome and abilities ſuitable to our ſeveral vocations, making us diligent and induſtrious in them, whereby we may be enabled in our places to promote his glory, and to be inſtrumental for
1 Theſ. 2. 10 the good of others; Being *juſt towards all men*, and
Gal. 5. 13 *ready to ſerve one another in love*. And being without his bleſſing it will be *in vain for us to riſe up*
Pſa. 127. 2 *early, and to ſit up late, and to eat the bread of carefulneſs*, therefore we ſhould likewiſe pray that he
Deut. 28. 8 would bleſs our endeavours and *all that we ſet*
Pſal. 90. 17 *our hands unto: Proſpering the work of our hand upon us.*

4. For

4. For our *Names*; that he would take care of our reputations, reſtraining others from reproaching and ſlandring of us, and reſtraining us from ſcandalous ſins, and appearences of evil: that he would teach us to behave our ſelves ſo wiſely and circumſpectly, that we may bring credit to our perſons and profeſſions, growing in favour both with God and man. That he would deliver us from thoſe, *whoſe teeth are ſpeeres and arrows, and their tongues a ſharp ſword.* Pſal. 5. 7.

5. For our *Friends*; that he would raiſe up for us ſuch as may be kindly affectioned to us, bleſſing us in all our neer relations, kindred, families, friends, neighbours, acquaintance, continuing to us the help and comfort that we have by them.

6. For our *Eſtates*; in reſpect, 1. Of *Liberty*, that he would ſtill preſerve us in our wonted freedome, from bondage, captivity, impriſonment. 2. That he would be pleaſed to reſtore and continue that precious bleſſing of *Peace*, both in our Nations, Towns, Families, Converſations. 3. That he would make us *Plenteous* in the *fruit of our ground, and in the increaſe of our cattel*; Crowning the year with his goodneſs, opening to us *his good treaſures, the heavens*; Putting a force and efficacy into their influences, and fruitfulneſs into the earth, that it may yield us *the ſtaff of bread*, to *ſtrengthen our hearts*. That he would always ſupply us with *food convenient for us*; ſo much as may with ſobriety ſerve to conveigh us through this earthly Pilgrimage. Deut. 28. 4 Verſe 11 Verſe 12 Hoſ. 2. 22 Pſa. 104. 15 Prov. 3. 8

In briefe, that he would be pleaſed to bleſs unto us the things we have, and beſtow upon us the things we want.

And

And as we ſhould beſeech God to *provide* for us, ſo likewiſe to *protect* us in all theſe reſpects; more eſpecially according to thoſe divers ſeaſons wherein our prayers are to be framed, whether for the *Day* or *Night*: For *the Day is his, the Night alſo is his, he hath prepared the light, and the Sun.* *They continue ſtill according to his Ordinances, for all things ſerve him.* 'Tis he that *turneth darkneſs into light, and renews the face of the earth.*

Pſal.74.16
Pſa. 119.91
Pſ.104.30

1. For our *morning* addreſſes, *O God thou art my God, early will I ſeek thee, my ſoul thirſteth for thee, my fleſh alſo longeth after thee*: we ſhould herein petition for his *protection* of us the day following, that he would watch over us for good, by his fatherly providence; and defend us from all thoſe ſins and dangers to which we are expoſed, that we may not be inſnared by any of thoſe temptations which we ſhall meet with: That he would *give his Angels charge over us, to keep us in all our ways.*

Pſal.63.2
Pſa. 91.11

That he would be pleaſed ſo far to afford us his aſſiſtance and direction, that we may glorifie his name, both in our *Thoughts*, *Words*, and *Actions*; and to this end, that he would put good meditations into our minds, and holy deſires into our hearts, *truth into our inward parts*: That he would *ſet a watch before our mouths, and keep the door of our lips*, that we offend not with our tongues: That *no corrupt communication may proceed from us, but ſuch as is good to the uſe of edifying, and may adminiſter grace to the hearers*: That amongſt our other buſineſſes and imployments, we may not forget that one thing which is moſt neceſſary:

Pſal,51 6
Pſal.141.3
Eph. 4.29

But

But may be more especially careful about all such matters as may prepare us for our appearance before him, and further us in that reckoning which we are to make at the great day of accounts.

That we may *walk circumspectly, not as fools, but as wise*; Considering that *God is about our paths, and is acquainted with all our wayes*; *Every thing being naked and open* unto the eyes of that dreadful Majesty, before whom all the world must be judged at the last day: That we may *redeem the time, because the dayes are evil*; Improving the present opportunity of our health, peace and prosperity, unto the best advantage of our spiritual wel-being, in this our day, considering the things that belong unto our peace. Eph. 5. 15. Psa. 130. 3 Heb. 4. 13. Eph. 5. 16.

That we may be wise and modest in our carriage, humble and moderate in our passions, temperate and sober in our diet, diligent and cheerful in our business.

That he would give us *success* in all our honest undertakings, make us wise and prosperous in them; That the *glorious Majesty of the Lord our God may be upon us, prospering the work of our hands.* So *Abrahams* servant, *O Lord my God, I beseech thee send me good speed this day, and shew kindness unto me*, &c. It is he alone that must *work all our works in us*, and for us: *The way of man being not in himself, neither is it in him that walketh to direct his steps* That he would therefore lead us in the way that we should go; teaching us to make straight paths to our feet, and the rather, because we are now fallen under a crooked and perverse generation, that he would counsel and guide us in all our doubts and difficulties. Psa. 90. 16 Gen. 24. 12 Isa. 26. 12. Jer. 10. 23.

That he would enable us every day to proceed ſomewhat forward in our ſpiritual growth, to get the maſtery over our own evil hearts and affections: To renew and practiſe all thoſe holy purpoſes and reſolutions which we have formerly made, that proceeding from grace to grace, we may at length come to be perfect in Chriſt Jeſus.

2. In our *evening* prayers, we ſhould likewiſe petition him for his particular protection over us the night following. Becauſe he *hath commanded his loving kindneſs in the day time, therefore in the night ſhall our ſong be with him, and our prayer unto the God of our life.* Pſa. 42. 8.

It is the frailty of our natures, to need a continual reparation of our ſtrength by ſleep. But God is *the keeper of Iſrael, who neither ſlumbreth nor ſleepeth*, and therefore we ſhould beſeech him, that he would *wake for us*, watch over us for good. Commanding his *Angels to encamp round about us*, that we may not be *afraid of any terrors by night*, but may *lie down in peace, and ſleep, and that he would make us to dwell in ſafety*: That he *who gives his beloved ſleep*, would refreſh us with quiet reſt: That we may *hear of his loving kindneſs betimes in the morning, for in him is our truſt.* Pſa. 121. 4. Pſal. 34. 7. Pſal. 91. 5. Pſal. 4. 8. Pſa. 127. 2. Pſa. 143. 8.

That in the time of our waking he would fill our ſouls with the meditations of himſelf, that he would teach us to *commune with our own hearts upon our beds, and be ſtill*: To remember his All-ſeeing eyes, that *the darkneſs hideth not from him, but the night ſhineth as the day, the darkneſs and light to him are both alike.* Pſ. 139. 12

That though perhaps we have fooliſhly waſted the

the day paſt amongſt the many other dayes of our lives which he hath allotted for our repentance and amendment; yet that he would ſtill be graciouſly pleaſed out of his free bounty to continue his former protection and care over us; to refreſh us with ſufficient reſt, that thereby we may be enabled to do him better ſervice in the duties of the following day: Expreſſing our deſires of *commending our ſpirits* and bodies *into his hands who hath redeemed us, and is the Lord God of truth.* Pſal. 31. 5

That by our ſleep this night we may be put in mind of our laſt ſleep by death, of *the dayes of darkneſs, which ſhall be many*; of that time which will ſhortly come; when theſe our bodies ſhall be ſtretched on a bed of earth; That *when a few days are come, we ſhall go into the place whence we ſhall not return*: That many go well to bed, and never riſe again till the day of Judgment: That every day which paſſeth over us does bring us nearer to our laſt day, our diſſolution; and that dreadful judgment, when we muſt give a ſtrict account of all our actions, and receive an eternal doom, according to the works which we have done: That theſe conſiderations may make us walk warily, as being in continual expectation of the time of our departure: That we may labour to grow better, as we grow older; that the nearer we come to our latter ends, the nearer we may approach to him, and his glory. Eccl. 11. 8. Iob 16. 22.

That if he hath determined to take us out of the world, before we have another opportunity of approaching unto him in this holy duty, that then he would be pleaſed to pardon our ſins, and ſave our ſouls.

Chap. XXIV.

Concerning Intercession, more General, both Ordinary and Occasional.

NExt to praying for our selves, we should likewise be careful to *intercede* for others, because we are all fellow-members of one body, And *the members should have the same care one of another.*

1Co.12.25

These intercessions are either { General. / Special. / Particular.

1. *General.* For the whole Catholick Church Militant here on earth, dispersed over the face of the whole world: That peace and mercy may be upon the *Israel* of God, that he would *give his gospel a free* and an *effectual passage*, prospering it where it is, and sending it where it is not; *That it may be delivered from unreasonable and wicked men:* That his *delight may be in mount Sion:* That *he would grave her on the palms of his hands, and let her walls be continually before him, that her builders may make haste, and that he would cause her destroyers, and such as would lay her waste, to depart from her*: That he would be merciful unto all his Elect people, *and bless them, and cause his face to shine upon them, that his way may be known upon earth, and his saving health among all Nations.*

Psa.122.6 Eph.6.18. 2Th.3.1,2 Isa.49.16. 17. Ps.67.1,2.

That he would enlarge the borders of Christs Kingdome, and *add daily to the Church such as shal be saved: Enlightning those that sit in darkness, and in the shadow of death, and guiding their feet into the way of peace.*

Acts 2.42 Luke 1.79

And

And here we may derive arguments from those many promises that are made in Scripture to this purpose, That he would give unto Christ *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* Psal. 2. 8.

That *the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 2.

That *the whole earth shall be filled with the knowledg of the Lord, as the waters cover the Sea.* Is. 11. 9.

That the *worm* Jacob *shall thresh the mountains, and make the hills as chaff:* Speaking of the Kingdome of Christ under the Gospel. Isa. 41. 14, 15.

That *all the ends of the earth shall see the salvation of God.* Isa. 52. 10.

That *all the Kingdoms of the world shall become the Kingdomes of the Lord, and of his Christ.* Rev. 11. 15.

And to this purpose, that he would afford the means that are requisite to this end; that he would inform the ignorant, reclaim the erroneous, encourage the backward, strengthen the weak, bind up the broken, succour the tempted, comfort the sorrowful, restore the sick, deliver the prisoners, relieve the needy, break every yoke of the oppressor, and hasten the coming of his Kingdome.

That he would sanctifie the several gifts distributed in the Church, *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledg of the Son of God unto a perfect man, to the measure of the stature of the fulness of Christ; From whom the whole body fitly joyned together, and compacted by that which every* Eph. 4. 12, 16.

joynt supplyeth, according to the effectual working in the measure of every part, may increase and edifie it self in love.

2. *Special* Intercession { Ordinary. / Occasional. } may be either

1. In *Ordinary*, or common, we are to pray for the Nations uncalled, whether { Jews. / Infidels. }

1. For *Jews*; that God would *perswade* Sem *to dwell in the tents of* Japhet; that he would not forget his old loving kindness to his first-born, the seed of *Abraham his friend*; that he would *raise up the Tabernacle of* David *which is fallen, and close up the breaches thereof*; And *make* Jerusalem *a praise upon the whole earth*; That he would *do good in his good pleasure unto* Sion, *and build up the walls of* Jerusalem: that he would *open their eyes, to see him whom they have pierced*; that the *merit*, and not the *guilt of his blood, may be upon them and their children.*

Gen. 9.27. Amos 9.11 Psa. 51.18 Zach. 12.10 Mat. 27.25

2. For the uncalled *Gentiles*, whom he hath decreed to salvation who are without the pale of the visible Church, that God would visit them with the Day-spring from on high, send forth his everlasting Gospel amongst them, and *bring in the fulness of the Gentiles*, and make us all one sheepfold, under one shepherd, according to those many promises which he hath made to this purpose.

Ro. 11.25. See before

Amongst the Nations that are *called*, we are to pray more especially for them to whom we are allied by Neighbourhood, League, Religion, *&c.* But chiefly for *those of the houshold of faith*, the Nations and Families that call upon his Name.

Gal. 6.10.

Let

Let all thoſe that put their truſt in thee rejoyce, let them ſhout for joy, becauſe thou defendeſt them; let them alſo that love thy name, be joyfull in thee; For thou Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield. Pſ 5.11,12

O continue thy loving kindneſs to them that know thee, and thy righteouſneſs to the upright in heart. Pſal. 36.10

Let them that ſeek thee, rejoyce and be glad in thee; let ſuch as love thy ſalvation, ſay continually, The Lord be magnified. Pſal. 40.16

Do good, O Lord, unto thoſe that be good, and to them that be upright in their hearts, and let peace be on Iſrael: Pſal. 125.4 but above any other, we are to pray more eſpecially for *our own Nation*, the land of our Nativity; to which, as we have a neerer relation, ſo ought we to have a greater affection; That God would pardon our crying ſins, purge away our corruptions, heal our diſtempers; that he would remove the judgments under which we ſuffer, and prevent thoſe which we have moſt juſtly deſerved; that he would continue to us the mercies we enjoy, and beſtow upon us the bleſſings we want.

That he would teach us to obſerve and underſtand his meanings towards us in all his publick diſpenſations, that we may accordingly apply our ſelves to meet with him in his ways.

That he would ſanctifie unto us every condition, and make us wiſe by the example of others; that we may be willing to *learn righteouſneſs, when his judgments are abroad in the world: To hear his rod, and who hath appointed it*; Iſai. 26.9 Mic. 6.9 as knowing that every judgment hath as well *noiſe* to inform, as a *blow* to *correct*; and that if we will not amend by the *ſound* of

them upon *others*, we ſhall feel the *ſmart* of them our *ſelves*.

Theſe are ſome of the general heads, which *ordinarily* may be inſiſted upon, and enlarged in our interceſſions for National mercies; upon occaſion of any extraordinary want or judgment, We ought in a more particular manner to frame our petitions according to the preſent condition of a people in regard of any publick neceſſity; but chiefly in reſpect of thoſe three principal judgments, War, Famine, Peſtilence.

Againſt War,

1. In times of *War*; that He would take care for the intereſt of his own People and Cauſe, in the midſt of all confuſions: That he would *behold the tears of thoſe that are oppreſſed, and have no comforter*: that he would be *ſtrength to the poor, and to the needy in their diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall*; That *upon all the glory there may a defence*. That he would *conſider their troubles, and know their ſouls in adverſity*, and not ſhut them up in the hand of their enemies. That they may not any longer hear the ſound of *the Trumpet, and the alarm of war*.

Iſa. 25.4
Iſa. 4.5
Pſ. 31.7,8
Jer. 4.19

That he would remove that judgment from them, and let them not *fall into the hands of them*, whoſe mercies are cruel. He can *make war to ceaſe in all the world, breaking the bow, and cutting the ſpears in ſunder*, & he hath promiſed a time when men ſhall *beat their ſwords into plow ſhares, & their ſpears into pruning hooks: when nation ſhall not lift up ſword againſt Nation, neither ſhall they learn war any more*. He is the great Peace-maker, the Prince of Peace, who did *find out a way hidden from ages, & generations*,

2 Sam. 24 14
Pſal. 49.9
Iſai. 2.4
Col. 1.26

tions, to reconcile the ſinful world unto himſelf. He can bring light out of darkneſs, and ſettlement out of confuſion. He can with a word of his mouth rebuke and allay the tempeſtuous winds and ſea. He can *ſtill the raging of the Seas, the noiſe of the waves, and the madneſs of the people.* Pſal. 65. 7. He can *create peace*, where there is no pre-exiſtent diſpoſition or preparation towards it. He can make the wrath of man turn to his praiſe, and when he pleaſes he can reſtrain it. That he would *think thoughts of peace towards us, and not of evil, to give us an expected end.* Jer. 29. 11

That he would repair the deſolations that have been hereby occaſioned; that he would *ſow* the waſt places *with the ſeed of man and of beaſt*; and as he hath formerly *watched over them, to pluck up and to deſtroy*, ſo he would now *watch over them to build and to plant*. Jer. 31. 27

To this purpoſe the Book of *Pſalmes* does abound with many petitions and complaints.

O let the wickedneſs of the wicked come to an end, but eſtabliſh thou the juſt. Pſal. 7. 9.

Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them that put their truſt in thee, from ſuch as riſe up againſt them. Pſal. 17. 7

Let not thoſe that wait on thee be aſhamed. Redeem Iſrael, *O God out of all his troubles.* Pſ. 25. 3, 22

O God, thou haſt caſt us off, thou haſt been diſpleaſed, O turn thy ſelf to us again. Thou haſt made the land to tremble, thou haſt broken it; heal the breaches thereof, for it ſhaketh. Thou haſt ſhewed thy people hard things; thou haſt made them to drink the wine of aſtoniſhment. Give us help from trouble, for vain is the help of man. Pſa. 66. 1, 2

Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him fly before him. Verſe 11. O Pſal. 68. 1.

O deliver not the soul of the turtle unto the multi-
Psa. 74. 19, *tude of the wicked: forget not the congregation of the*
22 *poor for ever. O let not the oppressed return ashamed, let the poor and needy praise thy Name. Arise, O God, plead thine own cause, &c.*

Ps. 79. 4, 5 *We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long Lord, wilt thou be angry? for ever? shall thy jealousie burn like fire? O remember not against us our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy Name, deliver us, & purge away our sins for thy names sake.*

Psal. 86. 14 *O God, the proud are risen against me, and the assemblies of violent men have sought against my soul, and have not set thee before them. But thou, O Lord art our God, full of compassion & gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto*
Psal. 94. 2 *thy servant, and save the son of thine handmaid. Shew me some token for good, that they which hate me may see it and be ashamed, because thou Lord hast holpen me, and comforted me.*

Ps. 102. 13 *Arise, O Lord, and have mercy upon* Sion, *for the time to save her, yea the set time is come.*

2 Against Famine. 2. In times of *Famine*: We should pray that our *land may yield us bread without scarceness*: That he
Deut. 8. 9. would not send upon us *the evil arrows of famine, nor*
Ezek. 5. 16 *break our staff of bread*, nor *take away our corn in*
Hos. 2. 9 *the time thereof*, nor afflict us with *cleanness of teeth*,
Amos 4. 6 when men shal *snatch on the right hand, & be hun-*
Isa. 9. 20 *gry, and shal eat on the left hand, & shall not be satisfied: but every man shall eat the flesh of his own arm:*
Lam. 4. 9 When we shal *pine away, & be stricken through for*

want

want of the fruits of the earth; when we *ſhall eat bread by weight, and with care, and drink water by meaſure, and with aſtoniſhment:* When the *Land ſhall mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and the fouls of the Heaven:* When the *husband-man ſhall be aſhamed, and the vine-dreſſer ſhall howl, becauſe the harveſt of the field is periſhed: The fig tree ſhall not bloſſome, neither ſhall fruit be in the vine, the labour of the Olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls:* When we ſhall *ſow much, and bring in little, when we ſhall eat and not have enough, drink, and not be filled, cloath our ſelves and not be warm.* Ezr. 46. 16 Hoſ. 4. 3. Joel 1. 11. Hab. 3. 17. Hag. 1. 6.

That he would according to his promiſe, *abundantly bleſs our proviſion, and ſatisfie our poor with bread:* That our *Garners may be full and plenteous, affording all manner of ſtore*; That he would *hear the Heavens, and let them hear the Earth, and the Earth hear the Corn and the Wine, and the Oyl, and that they may hear his people.* Pſ. 132 15 Pſ. 144. 13 Hoſ. 2. 21, 22.

Now becauſe Famine is uſually occaſioned, either by *immoderate rain* or *drought*, therefore in our interceſſions againſt this national judgment, we may frame our Petitions more immediately againſt each of theſe, as neceſſity ſhall require.

1. Againſt *immoderate rain*: That God would remember the Covenant which he hath made, and though our *wickedneſs be very great upon the earth*, ſo that he might juſtly *repent that he hath made us*; and now again reſolve *to deſtroy us from the face of the earth*, yet he hath promiſed that *he will not any more cut off all fleſh by the waters of a flood, neither* Gen. 6. 5, 6 Gen. 9. 11.

ſhall

ſhall there any more be a flood to deſtroy the earth.

Joel 2. 23. That he would *give us the former and the latter*
Prov. 28 3 *rain moderately*, and not puniſh us with a *ſweeping rain which leaveth no food.*

'Tis he alone, by whom *the windows of heaven are*
Gen. 7. 11. *opened*, who *giveth rain upon the earth, and ſendeth*
Job 5. 10. *waters upon the fields; who cloatheth the heavens with*
Iſa. 50. 3. *blackneſs, and maketh ſack-cloth their covering; Who*
Am. 5. 8. *calleth for the waters of the Sea, and poureth them out*
Job 36. 27 *upon the face of the earth*; he *maketh ſmall the drops of water, they pour down rain according to the vapor thereof, which the clouds do drop, and diſtil, upon men abundantly: He covereth the light with clouds, and commandeth it not to ſhine: He commandeth the*
Pſa. 78. 23 *clouds from above, and openeth the doors of heaven.*

That he would ſo order all thoſe things which
Pſ. 97. 6, 7 are at his diſpoſal, as that *the earth may yield her increaſe, and all the ends of the earth may fear him.*

2. *Againſt Drought.* 2. Againſt *Drought*; That he would *open to us the*
Deut. 28. *good treaſures of heaven, and give rain to our land in*
22. *its ſeaſon, and bleſs the labour of our hands*: He is *the*
Job. 38. 28 *Father of the rain, and does beget the drops of dew; the*
Verſe 37. *bottles of heaven* are at his command, to open and
Job 26. 8. ſhut them as he pleaſes: He *binds up the waters in thick clouds, and the cloud is not rent under them:* 'Tis
Hag. 1. 10. he that does *ſtay the heaven over us from dew, & the*
Amos 4. 7. *earth from his fruits.* Who doth *with-hold the rain from us, cauſing it to rain upon one City, and not upon*
Joel 1. 12. *another*: It is by his command that *the Vine-tree is dried up, and the fig-tree languiſheth, and all the trees of the field are withered*: The *ſeed is rotten under the clods, the garners are laid deſolate, the barnes are bro-*
Verſe 17. *ken down, for the Corn is withered: the beaſts groan, &*

the

the herds of Cattel are perplexed, because they have no pasture, and the flocks of Sheep are made desolate. Verse 18.

'Tis at *his command that the clouds do not rain upon us*; He makes *the heavens over us to be brass, and the earth under us to be iron, and the rain of our land to be powder and dust:* He causes *the land to mourn, and the herbs of every field to wither*; When *the ground is chapt for want of rain*, when the *plowmen are ashamed and cover their heads*; when *the wild asses do stand in the high places, and snuffe up the wind like Dragons, and their eyes do fail because there is no grass.* Isa. 5. 6. Deut. 28. 23, 24. Jer. 12. 4. chap. 14. 4. Verse 6.

And therefore unto him it is that we must make our addresses, for help and supply in all such exigences; That when *heaven is shut up, and there is no rain, because of our sins against him; Yet if we shall pray unto him, and confess his name, and return from our sins when he afflicts us; that then he would hear in heaven, and forgive the sins of his servants, and teach them the good way wherein they should walk, and give rain unto the land which he hath bestowed upon them for an inheritance.* 1 King. 8. 35, 36

Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord, our God? therefore we will wait upon thee, for thou hast made all these things. Jer. 14. 22

That he would open the windows of heaven, and *cause the rain to come down in his season, and let there be showers of blessing: making grass to grow for the cattel, and herbs for the service of men:* That we may *fear the Lord our God, who giveth us rain, both the former and the latter in its season, reserving unto us the appointed weeks of harvest.* Ez. 34. 26. Ps. 104. 14. Jer. 5. 24.

3. In times of *Pestilence:* That he would (according 3. *Against Pestilence*

Psal. 91. 3, 5, 6. ing to his promise) *deliver us from the noisom Pestilence; that we may not be afraid of terror by night, nor for the arrow that flyeth by day, nor for the pestilence that walketh in darkness, nor for the* Verse 10. *destruction that walketh at noon-day; that no evil befal* 1 Chron. 21. 27. *us, nor any plague come nigh our dwellings:* That he would *command his destroying Angel to put up his sword again into the sheath thereof.*

1 King. 8. 38. That he would teach us to *see the plague of our own hearts*, and to return unto him with unfeigned repentance, that he may return unto us in mercy & compassion, and pardon our sins, and heal our land.

Jer. 47. 6. *O thou sword of the Lord, how long will it be ere thou be quiet? put up thy self into thy scabbard, rest, and be still.*

Job 6. 4. That *the arrows of the Almighty may not be* any longer *within us*, nor *the poison thereof drink up our spirits.*

Jer. 9. 21. That *death may not come up into our windows, nor enter into our palaces, to cut off the children from without, and the young men from the streets*; that he Isa. 14. 23. would not *sweep us away with the besome of destruction*; but would be pleased now at length *to heal us,* Isa. 57. 18. *and to restore comfort unto us, and to our mourners.*

Ps. 90. 7, 8. *We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee, and our secret sins in the light of thy counte-* Ver. 13, 14. *nance: return, O Lord, how long? and let it repent thee concerning thy servants: O satisfie us early with thy mercies, that we may rejoyce and be glad all our days.*

For the better strengthening of our faith and fervency in our intercessions for any national mercy, we may back our requests with some of those Arguments which the Scripture does afford to this purpose.

God

God hath ſtiled himſelf *a refuge for the oppreſſed, a refuge in times of trouble, and that he will never forſake them that ſeek him.* Pſ. 9. 9, 12

He is *a preſent help in trouble*, and hath proclaimed himſelf to be a God that *hath pleaſure in the proſperity of his ſervants.* Pſ. 46. 1 Pſ. 35. 27

He hath promiſed that *the poor ſhall not always be forgotten, the patient abiding of the meek ſhall not periſh for ever. But he will redeem their ſouls from deceit and violence; the heareth the poor, and deſpiſeth not the priſoners.* Pſal 9. 18 Pſ. 72. 14 Pſa. 96. 33

He hath ſaid, that *he will not always contend* with the children of men, *leſt their hearts ſhould faint, and their ſpirits fail within them.* But *when their power is quite gone*, then it ſhall repent him for his ſervants; when there is *no other to help or uphold, then the arm of the Lord ſhall bring ſalvation.* Iſa. 57. 16 Deut. 32 36 Iſa. 63. 5, 6

He hath aſſured us, that if we *commit our way unto the Lord, and truſt in him, he will bring it to paſs; That the meek ſhall inherit the earth, and delight themſelves in the abundance of peace. That the upright ſhall not be aſhamed in the evil time, and in the days of famine they ſhall be ſatisfied; that though the wicked doth watch the righteous, and ſeek to ſlay him, yet the Lord will not leave him in his hand, nor condemn him when he is judged. But if we wait on the Lord, and keep his way, he will exalt us to inherit the land. That the ſalvation of the righteous is of the Lord, who is their ſtrength in time of trouble. The Lord ſhall help them and deliver them, he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.* Pſ. 37. 5 Verſe 18 Verſe 19 Verſe 23 Verſe 33 Verſe 34 Verſe 39 Verſe 40

He hath promiſed that *the rod of the wicked ſhall not always reſt upon the lot of the righteous.* Pſ. 125. 3

The

The Scripture is very copious in such expressions as may afford Arguments to this purpose, besides those that were mentioned before in the fourth Chapter, which are properly reducible to this place.

Chap. XXV.

Of Particular Intercession for our several Relations.

Particular Intercession may be distinguished into two sorts, { Ordinary. / Occasional.

By *Ordinary*, I understand our prayers for those particular persons, whom we are bound in our common and usual course to remember, as we should all those, to whom we are tied by any near relation, whether of { Order. / Friendship, or Enmity. / Neighbour-hood, or converse.

See fifth Com. before.

1. For the relations of *Order*. These are either publick and *Political*, or private and *Oeconomical*,

1. Concerning our *Publick* relations: the Apostle does enjoyn us to pray *for Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty*; that he would give unto them wise and *understanding hearts, to judg their people, and to discern between good and bad*. That they may be a *terror* only *to evil doers*; but an encouragement to those that do well. That he would (according to his promise) make them *nursing fathers* unto

1 Tim. 2 2

1 Kin. 3. 9
Rom. 13. 3
Isa. 46. 23.

his

his Church and People, that they may prove friends to his friends, and enemies to his enemies, Considering that *those who rule over men must be just, ruling in the fear of the Lord.* 2 Sam. 23. 3

That they may *know the God of their fathers, and serve him with a perfect heart, and with a willing mind*; that it may be well with them, and their posterity after them. 1 Chr. 28. 9

That he would make them to believe, and to consider, that 'tis not only their *duty*, but their *honour* and their interest, to promote the power, and the reputation of Religion.

For all publick *Counsellors* and *Judges*, that he would make them wise, and upright and successful in the discharge of all those difficult businesses that they are called unto; that they may not *turn judgment into wormwood*, by unjust decrees; nor into *vinegar by long delays*; that he would be unto them both a *Sun and a Shield*. A Sun to *direct* them, and a Shield to *protect* them in all their wayes. 'Tis he alone who is able to *instruct Magistrates, and teach Senators wisdom*; That he would remove from them all negligence, cowardize, prejudice, self-ends, or whatever may hinder them in the free and equal administration of justice. That *judgment may run down as a river, and righteousness as a mighty stream.* Amos 5. 7. Pro. 10. 26 Psa 84. 11 Ps. 105. 22 Amos 5. 24.

For the *Nobility* and *Gentry*, That he would endow them with such vertue and spiritual graces as can alone truly ennoble them, whereby they may be made the children of God, and heirs of heaven; that they may strive to become as eminent members in the *mystical* body, as they are in the *Civil*.

For all inferiour Magistrates, those more especially

cially under whose jurisdiction we live, that they may be *men of courage, fearing God*, wise and faithful in their places, *Haters of reward, and without respect of persons.*

See before in the duties of the 3d and 4th Commandment.

For *Ministers*, more particularly those to whose charge we belong, that God would root out of the Church all ignorant, scandalous, factious Ministers, and *send forth faithful laborers into his harvest*; that he would give unto all his people, *Pastors after his own heart*; such as may be peaceable and gracious in their lives, painful and powerful in their Doctrine, such diligent watchmen as may with wisdom and fidelity discharge the office committed to them, *taking heed to their Ministry to fulfil it.* That they may not prostitute their holy callings, to serve the interests of men, but may be truly conscionable both in their lives and ministry, that they may *save themselves, and them that hear them*; that he would support them under all that opposition and contempt that they meet with.

Mat. 9.38. Jerem. 3.15. Col. 4.17.

For all *Nurseries* of good learning and true Religion, that he would purge and reform them from all their corruptions, uphold and encourage them against the opposition of all unreasonable men. That he would *root up every plant which our heavenly Father hath not planted.* That he would *take away those branches which bear no fruit, and purge those which do bring forth fruit, that they may bring forth more*; that those places may abound in *trees of righteousness*, which being *planted by the rivers of water, may bring forth their fruit in due season.* That he would *blow upon those gardens, that the spices thereof may flow out.* That he would water them with the dew from heaven, and make them flourishing and fruitful.

Mat. 15.13. John 15.2. Isa. 61.3. Psal. 1.3. Cant. 4.16.

That

That he would *cast ſalt into thoſe fountains, and heal the waters thereof, both for death and barrenneſs:* That from thence may proceed ſuch wholſome ſtreams, as may refreſh the thirſty corners of the Land; that thoſe *fountains may never be dried up*, and that they may not *ſend forth bitter waters.* 2 Kin. 2. 21. Hoſ. 13. 15.

For the *common people*, that he would make them humble, peaceable, charitable, ſtedfaſt in the faith; not ſo eaſily carried about with every wind of Doctrine: Zealous for the eſtabliſhment of peace and truth, that he would diſpel thoſe miſts of ignorance and profaneneſs which do ſo much abound in many corners of the Nation. Jam. 3. 14.

That all orders and degrees of men, in their ſeveral places and callings, may joyn together for the glorifying of his name, the eſtabliſhment of peace and juſtice, and the propagation of his truth and Goſpel.

2. We ſhould intercede for our *private* or domeſtical relations, for thoſe to whom we are tyed by blood and affinity, for our *brethren and kindred according to the fleſh*; that God would make them neer unto him by *grace*, as they are unto us by *nature*; that they may be all careful to *do the will of our heavenly Father*, and by that means become the *brethren and kindred of Chriſt*, that we may be ready to expreſs our mutual affections to one another, by a ſpecial care and endeavour to promote our ſpiritual wel-beings. See before in the 5th Commandment. Rom. 9. 30. Mat. 12. 50.

Beſides the relations of *Order*, we ſhould likewiſe pray for thoſe to whom we are related,

By any ſpecial friendſhip or kindneſs; for thoſe that do remember us in their prayers; for ſuch as have been any wayes inſtruments of our good; either in our ſouls, bodies or eſtates: That God

would remember them for good in the day of their trouble, and recompence them an hundred fold into their boſomes, for all the kindneſs that we have received from them.

Pſ. 35. 13, 14. And ſo on the contrary for our *enemies*, becauſe their ſins do particularly concern us: That their offences againſt us *may not be laid to their charge*: That he would take pity on ſuch as hate us without a cauſe, and convert their ſouls unto himſelf. And that we may conſider them as his Inſtruments, in all the wrongs and oppoſitions which we ſuffer from them.

Mat. 5. 4. Acts 7. 60.

And laſtly, for thoſe that are neer unto us by *neighbourhood* and familiar converſe: The Towns, Societies, Families to which we belong, that we may live at peace and unity amongſt our ſelves, faithfully diſcharging our ſeveral duties, adorning our profeſſions, conſidering one another to provoke unto love and good works: And that he would be pleaſed to dwell with us, to manifeſt the tokens of his preſence amongſt us: to let the light of his countenance ſhine ever upon us, whereby we may be filled with righteouſneſs and peace, and joy in the holy Ghoſt; that we may be able cheerfully to ſerve him in our places, and patiently to wait for his glorious appearing.

Chap. XXVI.

Of occaſional Interceſſion for thoſe who are afflicted either in Mind or Body.

Occaſional Interceſſion is when we pray for ſuch perſons as ſuffer under any ſpecial trouble

of

or affliction, in whose behalf we may petition in the general; that God would give them *Patience* under their afflictions, *Profit* by them, and in his good time ease and *Deliverance* from them. *Of patience. See before in the first Command-ment.*

That God would enable them with quietness and contentment to submit themselves unto every condition which he shall think fittest for them, as believing and considering

1. That he is the author of all the miseries which we suffer. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.* Job 5. 6

2. That *he makes every thing beautiful, and seasonable*; whatsoever comes to pass by his wise providence, is far better then humane wisdome could possibly conceive it, even those events which do most of all thwart our private hopes and desires (could all circumstances be duly considered) would appear to be most comly and beautiful, and therefore we have reason, with lowliness and humility to submit unto his wise providence, and in all our troubles and confusions, to acknowledg, that *great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.* Eccl. 3. 11. Rev. 15. 13 Ps 119. 75

3. We have most justly deserved all that we suffer; *Thou, O Lord, art just in all that is brought upon us; for thou hast done right, but we have done wickedly.* The least mercy we enjoy is far greater then our deserts, and the greatest misery we suffer is far less then our sins. *Shall we receive good from the hand of God, and shall we not receive evil?* Neh. 9 33. Job 2 10.

4. That these afflictions are the signs and effects of his love, *for whom he loveth he chastneth, and correcteth* Heb 12. 6.

eth every son, whom he receiveth.

5. That every thing shall in the issue prove for
Verse 11. the best to them that love him. And that though *all chastening for the present be grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.*

That they may labour to make the right use of
Lam. 3. 40. 1 Pet. 5. 6, 7 their troubles, *to search and try their ways, and turn to the Lord, to humble themselves under his mighty hand, that he may exalt them in due time. To cast all their care upon him, because he careth for them.* To find out those particular failings, which he aims at in his corrections. To observe and understand his meaning in the troubles that befal us, that we may accordingly apply our selves to meet him in his wayes.

These occasions for particular intercessions, are distinguished into several *kinds*, comprehending all manner of inward or outward exigences, as difficulties and doubts, in respect of any weighty business or temptation; but the two chief kinds of them are troubles of conscience, sickness of body.

1. If the occasion be *trouble of conscience*, and spi-
See before Chap. 16. ritual desertions, in such cases the petitions and arguments before mentioned in our deprecation against the guilt of sin are fitly appliable; to which may be added such other desires as these.

That God would enable them to believe and consider, that fears, and doubts, and temptations are an unavoidable part of our Christian warfare, that not only his dearest servants, *Job*, *David*, &c. but also his only Son *Christ* himself hath suffered under
Heb. 4. 16. them, *That he being touched with a feeling of our infirmities, might be ready to help us in the time of need.*

That

That *God is faithfull, and will not ſuffer us to be tempted above what we are able, but will with the temptation alſo make a way to eſcape, that we may be able to bear it.* He hath promiſed that *he will not contend for ever, nor be always wroth, leſt the ſpirits of men ſhould fail before him, and the ſouls which he hath made; That though for a ſmall moment he doth forſake us, yet with great mercies will he gather us; though in a little wrath he doth hide his face from us for a moment, yet with everlaſting kindneſs will he have mercy upon us. The Lord upholdeth thoſe that fall, and raiſeth up all thoſe that be bowed down. He is nigh unto them that be of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.* 1 Cor. 10 13 Iſal. 57. 16 Iſa. 54. 7, 8 Pſa. 145. 14 Pſa. 34. 18

That as for our infirmities, the beſt men in this life are not without them, nor ſhall they be imputed to us; *If we do that which we would not, it is no more we that do it, but ſin that dwelleth in us*; & as for our wilful ſins, if they be particularly repented of, & forſaken, though they be as *red as ſcarlet*, yet he wil purge us from them; if we do count them as a burden, and come unto Chriſt for help, he will eaſe us of them. Rom. 7. 10 Iſa. 1. 17 Mat. 11. 28

That God in the New Covenant does undertake for both parts; that our hopes are not now to be grounded upon our own works or ſufficiency, but upon the infallible promiſe of God, and the infinite merits of Chriſt; that if we were without ſins, or could do any thing perfectly, we ſhould not in that reſpect have need of a Mediatour.

From all which conſiderations, thoſe who are afflicted with ſpiritual deſertions, may receive ſufficient comfort, in reſpect of their ſins *paſt*: and for the *future* we ſhould pray in their behalf,

That God would enable them to *put on the*

1 Thes. 5. 8 *brest-plate of faith, and love, and for an helmet the hope of salvation.* That they may labour *to keep a* 1 Tim. 1. 19 *good conscience,* to be observant of all those experiments which they have had of Gods love unto Rom. 5. 4 them, *for experience worketh hope.*

Unto this Head, concerning comfort against the dejections of mind and trouble of conscience, those expressions of the Psalmist may fitly be applied.

Psal. 6. 3, 4 *My soul is sore vexed, but thou, O Lord, how long? Return, O Lord, deliver my soul, O save me for thy mercies sake.*

Ps. 25. 16, 17 *Turn thee unto me, and have mercy upon me, for I am desolate and afflicted; the troubles of my heart, are enlarged, O bring thou me out of my distress: look upon mine affliction, and my pain, and forgive me all my sins; O keep my soul and deliver me, let me not be ashamed, for I put my trust in thee. Let integrity and uprightness preserve me.*

Ps. 27. 9 *O hide not thy face from me, neither cast thy servant away in displeasure.*

Psa. 31. 16 *Make thy face to shine upon thy servant, O save me for thy mercies sake.*

Psa. 40. 11 *Withhold not thou thy tender mercy from me, O Lord, let thy loving kindness and thy truth continually preserve me, for innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up, they are more then the hairs of my head, therefore my heart faileth me. Be pleased, O Lord, to deliver me; O Lord make haste to help me*

Psal. 57. 1 *Be mercifull unto me, O Lord, be mercifull unto me, for under the shadow of thy wings shall be my refuge, until my calamities be overpast.*

Psal. 94. 19 *In the multitude of the sorrowfull thoughts within me, let thy comforts, O Lord, delight my soul.* Re-

Remember me, O Lord, with the favour that thou beareſt unto thy people, O viſit me with thy ſalvation. That I may ſee the good of thy choſen, and rejoyce with the gladneſs of thy people, and glory with thine inheritance. Pſ. 106.4,5

Do thou ſave me, O Lord, for thy name ſake, for I am poor & needy, & my heart is wounded within me. Pſal. 109. 21,22

2. If the occaſion be *Sickneſs of Body*, in this caſe we ought to intercede for others.

That God would teach them quietly to ſubmit unto his afflicting hand, as conſidering, that diſeaſes do not ariſe meerly from natural, or accidental cauſes, without the particular appointment & diſpoſal of his wiſe providence, which doth extend to the very hairs of our head, much more to the days of our lives, and the health of thoſe days; and that he is faithful, and true, having ingaged his promiſe, that all conditions (though never ſo troubleſome, Tribulation, and anguiſh, and ſickneſs, and death it ſelf) ſhall work together for the good of thoſe that belong unto him.

That he would ſanctifie their pains and troubles unto them, giving them a true ſight of their ſins, an unfeined ſorrow for them, and a ſtedfaſt faith in the merits of Chriſt for the remiſſion of them: That he would recompence the pains and decays of their bodies, with comfort and improvement in their ſouls: That *as their outward man does decay, ſo their inward man may be renewed daily.* 2 Cor. 4. 16

That he would fit them for whatever condition he ſhall call them unto: That God may be unto them both in life and death advantage.

That if it be his will, he would recover them from their pains and diſeaſes, and reſtore them to their for-

former health. That he would direct them to the moſt effectual means for their recovery, and bleſs unto them thoſe that have been, or ſhall be uſed to that end.

Of this kind, are thoſe petitions of the *Pſalmiſt* for himſelf.

Pſal. 6,2,5 *Have mercy upon me, O Lord, for I am weak, O Lord heal me, for my bones are vexed; for in death there is no remembrance of thee, and who will give thee thanks in the pit?*

Pſal. 31.9 *What profit is there in my blood, if I go down into the pit? ſhall the duſt praiſe thee? ſhall that*

Pſa. 88.11, 12. *declare thy truth? Shall thy loving kindneſs be declared in the grave, or thy faithfulneſs in deſtruction? Shall thy wonders be known in the dark, or thy righteouſneſs in the Land of forgetfulneſs?*

Pſa. 39.12, 13. *Hear my prayer, O Lord, give ear unto my cry, hold not thy peace at my tears; O ſpare me a little, that I may recover ſtrength, before I go hence, and be no more ſeen!*

Pſal. 119. 75,76 *I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me. Let, I pray thee, thy merciful kindneſs be my comfort; let thy tender mercies come unto me, that I may live.*

Job. 10. 20, 21. Thus does *Job* petition for himſelf, *Are not my days few? ceaſe then, and let me alone, that I may take comfort a little, before I go whence I ſhall not return, even to the land of darkneſs, and the ſhadow of death.*

Jer. 17.14 And thus the Prophet *Jeremiah*, *Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved; for thou art my praiſe.*

For the better ſtrengthening of our faith and fervency in this deſire, there are ſuch conſiderations as theſe:

He

He hath commanded us to call upon him in the time of trouble, and hath promiſed to deliver us; Pſ.40.15. 'tis in his power alone *to kill, and to make alive, to bring down to the grave, & to raiſe up again.* He hath 1Sam.2.9 ſtiled himſelf *the God of ſalvation, to whom belong* Pſa. 68.20 *the iſſues of death.* He can give *power to the faint, & to them that have no might, increaſe of ſtrength.* He Iſa.40.29 hath profeſt, that *the death of his ſaints* is dear and Pſ. 116.15 *precious in his ſight.* He hath promiſed *to ſtrengthen them upon the bed of languiſhing, & to make their bed* Pſal.41.3 *in their ſickneſs.* He hath ſaid, that *the prayer of faith ſhall ſave the ſick.* He hath permitted us, *con-* Jam.5.15 *cerning his ſons and his daughters, to command him;* Iſa.45.11 thereby implying, that in our interceſſions for one another, we may be as ſure of ſucceſs, as we are of thoſe things which are in our own power to command. To which may be added our former experience of his truth and mercy in the like caſes; from all which we may be encouraged to *come with bold* Heb.4.16 *neſs to the throne of grace, that we may obtain mercy in the time of need.*

But if he hath otherwiſe determined, and the days of their warfare be accompliſhed, that then he would fit them for death, & make them meet to be partakers of the inheritance of his Saints in light; that they may be *willing to depart, and to be with* Phil.1.23 *Chriſt, which is far better* then ſtill to be expoſed to *the evil to come*; to ſinfull temptations, pains and Iſa.57.1 diſeaſes of the body, troubles and vexations of the vain world; eſpecially conſidering, that now death hath *loſt its ſting, & is ſwallowed up in victory.* And 1 Cor.15. that it was the end of our Saviours paſſion *to deliver* 54 *them, who through the fear of death, have been all* Heb.2.15 *their life time ſubject to bondage.* That *neither death,* Rom. 8.38

nor

life, nor things preſent nor things to come, ſhall be able to ſeparate us from the love of God, in Chriſt Jeſus our Lord. That by this means we muſt be brought to enjoy the beatifical viſion of God, the bleſſed company of *innumerable Angels, and the* Heb. 12.23 *ſpirits of juſt men made perfect.*

That he would be pleaſed to ſhine graciouſly upon them with his favour and reconciled countenance, to fill their hearts with ſuch divine joyes, as belong unto thoſe that are heirs of a celeſtial Kingdom, and are ready to lay hold on everlaſting life.

2 Cor. 4. 17 That this *light affliction, which is but for a moment; may work for them a far more exceeding, and eternal weight of glory.*

2 Cor. 5. 1 That when this their *earthly tabernacle ſhall be diſſolved, they may have an houſe not made with hands, eternal in the heavens.*

That his bleſſed Angels may convey their ſouls into *Abrahams* boſome.

Now as in ſuch caſes we ſhould thus intercede for *others*, ſo likwiſe may we hence take fit occaſion to pray for *our ſelves.*

That in the diſeaſes and pains of others, we may conſider the frailties of our own conditions, the deſert of our own ſins, and may magnifie his ſpecial mercy in ſparing of us ſo much, and ſo long.

That we may be more ſeriouſly mindfull of our latter ends, as knowing that *he will bring us alſo to* Job. 30. 23 *death, & to the houſe appointed for all the living*; and that *when a few days are come, we ſhall go the way* Job. 16. 22 *whence we ſhall not return*: that we are but ſtrangers and pilgrims in this world, dwelling in houſes of clay, being here to day and not to morrow; in the morning, and not at night: that our days on earth

are

are as a ſhadow, and there is no abiding, our years paſs away as a tale that is told. Our life is but as a vapour that appears for a while, and then vaniſheth away; coming forth as a flour that is ſuddenly cut down; flying as a ſhadow that continueth not; our times are in the hands of God, all our *dayes are determined, the number of our months is with him: He hath appointed our bound, that we cannot paſs.* Job 14. 5.

Lord, let me know mine end and the meaſure of my dayes, that I may know how frail I am. Pſal. 39. 4.

So teach us to number our days, that we may apply our hearts unto wiſdom. Pſa. 90. 12.

That he would give unto us the ſpirit of judgment, whereby we may diſcern the true difference betwixt this ſpan of life, and the vaſt ſpaces of immortality; Betwixt the pleaſures of ſin for a ſeaſon, and that *everlaſting fulneſs of joy in his preſence:* Pſa. 16. 11. Betwixt the vain applauſe of men, and the teſtimony of a good conſcience.

That in the preſent days of health and peace, and proſperity, we may treaſure up for our ſelves ſuch ſpiritual ſtrength and comforts, as may hereafter ſtand us in ſtead, when we come to lie upon our death-beds, when all other contentments ſhal vaniſh away, and prove unable to help us; when the conſcience of well-doing in any one action, ſhall adminiſter more real comfort to the ſoul, then all our outward advantage or enjoyments whatſoever.

That our *converſations may be in heaven, from whence we may continually expect the coming of our Lord and Saviour:* Phil. 3. 20. That *all the days of our appointed time, we may wait till our change ſhall come.* Job 14. 14.

That ſince we all know, and cannot but be amazed

to

to conſider of that dreadful day of judgment, when every one muſt appear before the tribunal of God, to receive an eternal doom according to his works; that therefore he would make us *ſuch manner of perſons as we ought to be in all holy converſation and godlineſs; looking for, and haſting unto the coming of the day of God; wherein the heavens being on fire, ſhall be diſſolved, and the elements ſhall melt with fervent heat: that we may labour diligently to be found of him in peace, without ſpot, and blameleſs.*

2 Pet. 3. 11, 12, 14.

Chap. XXVII.

Concerning Thanksgiving by Enumeration of Temporal Favours.

THe third and laſt part of Prayer is *thankſgiving*: This (according to the method propoſed) may be connected with the former, by ſome fitting Tranſition; which for the matter of it, may conſiſt of ſome ſuch conſiderations as theſe.

1. Our confidence of obtaining the things we petition for, by our experiences of former mercies; though they are many and great things, which we are ſuiters for, yet when we reflect upon Gods continual bounty towards us, and how much we do every day receive from him, we have no reaſon to doubt of his favour, but ſtill to depend upon him in every condition.

2. The danger of ingratitude, in hindring the ſucceſs of our petitions: He that is not careful to pay his

his old debts, cannot expect so much credit, as to run upon a new score. Under the Law, when any one came before God, to make any special request for himself, he was to bring with him a peace-offering, that is, an offering of thanks for the favours he had already enjoyed, thereby to prepare himself for what he expected.

The *matter* of our thanksgiving is reducible to these two general heads. 1. The *Enumeration* of mercies. 2. The *Amplification*, or heightning of them.

1. In our *Enumeration* of mercies, those particulars before mentioned in our *Confessions*, *Deprecations*, *Petitions*, will each of them administer some help, both in respect of *matter* and *expression* according as our conditions may be, in respect of *freedome* or *deliverance* from those *evils* which we confess or deprecate, or the enjoyment of those *good things* which we have petitioned for; and upon this account, I shall not need to be so large upon this head, as the former.

2. The Amplification or heightning of mercies may be either in *General*, by their multitude, greatness, continuance, which is capable of a distinct enlargement by its self. Or else in *particular*, by their circumstances, degrees, contraries, which are to be insisted upon in the mention of those particular mercies to which they belong.

In the *Enumeration* of mercies, we are to take notice of those that are either { Ordinary. / Occasional.

By *Ordinary*, I understand such as we enjoy in our common course, without relation to any particular necessity, or deliverance; these again are either Tem-

{Temporal. / Spiritual.} *Temporal*, are those which concern our well-beings in this life, as we are men, whether in our {Private. / Publick.} capacities.

The *Private*, or personal favours, which we are to acknowledg, do belong, either generally to the whole man, in respect of his Being, Nature, Birth, Education, Preservation; or more *Particularly* in regard of his Soul, Body, Friends, Name, Estate.

In the recital of the mercies which we enjoy, we are not to be unmindful of those common favours which are bestowed upon us in respect

1. Of our *Creation* and *Being*, that God did not suffer us to be swallowed up in our primitive nothing.

2. Our noble *Natures*, that we were not made senseless things, but endowed with living souls. Men and not beasts. He might have made us *worms and no men*; of despicable perishable condition, whereas he hath created us after his own image, but *little lower then the Angels*, capable of enjoying eternity with himself in the heavens: *Crowning us with glory and honour, putting all things in subjection under our feet.* Psal. 8. 5, 6.

3. Our *Birth*, that we are free-born, not slaves; of generous, not base and ignominious parentage; that we were brought forth in a Place and Time of Religion. He might have sent us into the world without the pale of the Church in some place of Idolatry, or Ignorance; amongst the blaspheming Turks, or wild Americans; we might have been born in those bloody times of Persecution and Martyrdom: And therefore we have reason to acknow-

knowledg it for a great mercy, that he hath brought us into this world, both *when* and *where* his Gospel hath been professed and flourished.

4. Our *Education*, by honest, loving, careful Parents and Tutors; under good Magistrates, pious Ministers, in Religious families: We might have been forlorn, and exposed to the wide world, as many others are, following the dictates of our own corrupt natures, without any restraint upon us: We might have been put under the Tuition of such Governors, as by their negligence, example, advice, would have encouraged us in evil courses; and therefore we ought to acknowledg it for a great mercy, that we have had such Religious, and ingenuous Education.

5. Our *Preservation*: God might have cut us off in the womb, and being children of wrath, he might from thence have cast us into Hell, and therefore we have reason to praise him, in that he hath *covered us in our mothers womb, where we were fearfully and wonderfully made, & curiously wrought in the lowest parts of the earth*: Being *cloathed with skin and flesh, fenced with bones and sinews*; Where *he granted us life and favour, and by his visitation hath preserved our spirits. He took us out of the womb, and made us hope when we were yet on our mothers brests: We were cast upon him from the womb, and he is our God from our mothers belly*: He might many times since justly have snatched us out of this world, with our sins and fears upon us: *It is from the Lords mercies that we are not yet consumed, because his compassions fail not.* Ps. 139. 13, 14. Job 10. 11, 12. Ps. 22. 9, 10 Lam. 3. 22.

There may be many now in hell, who have not been so great sinners as we, and therefore we are bound to magnifie his name for his good providence

over us through the whole courſe of our lives:
Pſal. 4. 8. That he hath hitherto *made us to dwell in ſafety*; and watched over us in journeys, ſickneſſes and common dangers, whereby ſo many others have been ſurprized and ſwept away round about us:
Pſ. 91. 4. 11. For *defending us under the ſhadow of his wings, and protecting us by his bleſſed Angels*; more particularly for his preſervation of us the night and day paſt.

1. The *night paſt*, for refreſhing our bodies with
Pſal. 13. 3. reſt and ſleep: For *lightning our eyes, that we ſleep not to death*; For bringing us to the light of another day, and that notwithſtanding thoſe many opportunities which we have formerly abuſed. *It is a good*
Pſal. 92. 1. *thing to give thanks unto thee, O Lord, and to ſing praiſes unto thy Name, O thou moſt high; to ſhew forth thy loving kindneſs in the morning; and thy faithfulneſs every night.* He might have made our beds to be our graves, and ſurprized us with our laſt ſleep:
Job 7. 3, 4. He might *appoint wearieſome nights for us; ſo that when we lye down, we ſhould ſay, When ſhall we ariſe, and the night be gone? and ſhould be full of toſſings to and fro, unto the dawning of the day:* When we
Ver. 13. 14 expect that *our bed ſhould comfort us, and our couch eaſe our complaint, then he might ſcare us with dreams and terrifie us through viſions.* And therefore we have very great reaſon to praiſe him for our
Pro. 3. 24. freedome in this kind, that *when we lie down*, he makes our *ſleep ſweet unto us.*

2. The *day paſt*; that he hath not given us over to the ſinfulneſs of our own natures, the ſubtilty and malice of the Devil, the temptations of the world; but hath by his good providence with-held us from many of thoſe *ſins* and *dangers*, to which of our ſelves we were expoſed: There are many others in the world

world, who have this day (perhaps) been surprized by some mischief, or have fallen into some great sin, and the same might have been our condition: and therefore we have reason to be sensible of his favour in exempting us from it; that he hath in any measure afforded us directions and success in our affairs, and not blasted our indeavours; accompanying us in our goings out, and comings in. *Because the Lord hath commanded his loving kindness in the day, therefore in the night shall my song be unto him, and my prayer unto the God of my life.* Psal. 42. 8.

Next to these, we may recite those temporal favours, which do more particularly concern us,

either in our { Souls. Bodies. Friends. Names. Estates.

1. Our *Souls*, in respect of our *Understandings*; *Memories*, *Conscience*, *Affection*, that we were not made idiots or blockish; we might have been possessed with stupidity, and forgetfulness; *with madness and astonishment of heart*: with wild and raving passions. And therefore we have reason to be sensible of that great favour we enjoy, in respect of the clearness of our understandings, strength of our memories, peace in our consciences, moderateness in our affections, *&c.* Deu. 28. 28

2. Our *Bodies*, in regard of Health, Senses, Limbs, that he doth not *send upon us sore sickness, and of a long continuance*, and make us prisoners to the bed of languishing. That he does not *chasten us with strong pain upon our beds, so that our life should abhor bread and our soul dainty meat.* That we are not tormented Deu. 28. 59 Job 33. 19, 20.

with grievous aches, with loathſome diſeaſes, and ſores: that we have the free uſe of our ſenſes; not blind, or deaf, or dumb, *&c.* that we are ſound and perfect in our *limbs*, not maimed or deformed, as many others are, whereby their condition is made very uncomfortable, in compariſon to ours.

3. Our *Friends*: that God hath inclined the hearts of others to ſhew us any favour, that we do enjoy the acquaintance of ſuch, in whoſe ſociety and converſe we may relieve and refreſh our ſelves amidſt the many perplexities that we ſhall meet with. 'Tis the caſe of many others, to be left in a forlorn, and friendleſs condition, with *Iſhmael* to have every mans hand againſt them; and therefore we have great reaſon to bleſs God for raiſing us up friends and benefactors, and continuing them to us.

4. Our *Names*; that he hath beſtowed upon us any reputation in the hearts and reports of others, and not given us over to ſuch ſcandalous ſins, as would have made us a proverb and reproach; that we are not *Cains* to kill our brethren, nor *Amnons* to commit inceſt, nor *Abſaloms* to attempt the ruine of our Parents, nor *Judaſes* to murder our ſelves. The ſeeds and principles of all theſe abominations being in our natures, it muſt needs be acknowledged for a great mercy to be withheld from them. That he hath in any meaſure reſtrained the malicious tongues of others from aſperſing of us.

5. Our *Eſtates*; and therein for plenty, liberty, quietneſs, ſuitableneſs. God might have placed us in ſome needy, Slaviſh, unquiet condition; in ſome calling diſproportionable to our inclination and gifts; and therefore we have reaſon to acknowledg his mercy, in beſtowing upon us competency of means,

means, freedom & ſeemlineſs of condition, wherein we are not forced to flatter or borrow; fitneſs of calling, &c. That we have opportunity *to ſerve the Lord our God with joyfulneſs and with gladneſs of heart in the abundance of all things*; whereas 'tis the caſe of many others that they are forced *to ſerve their enemies in hunger, and in thirſt, and in nakedneſs, and in want of all things.* There may be ſome poor Chriſtians perhaps at this time under cruel reſtraint, and impriſonment; others (it may be) wallowing in their blood, by reaſon of bitter and fierce perſecutions for their bearing witneſs unto *the truth of Jeſus.* Other precious Saints, *of whom the world is not worthy*, may be now under great neceſſities, *wandring up and down in deſerts and mountains, being deſtitute, afflicted, tormented*; having not a place whereon to reſt their heads. Whereas 'tis our happineſs, that we are ſupplied with all things convenient for us; *having bread to eat, and cloathes to put on*, and many other particular favours, which are renewed to us every moment; the very continuance and commonneſs of which doth take away their obſervation.

Deut. 28 48

Heb 4.11
Heb.11 37,38

Gen 7.20

And as we are thus to remember *private* mercies, ſo likewiſe ſhould we take notice of thoſe *temporal* favours, which concern the *publick*; the peace, plenty, ſtrength, ſafety of the Nation wherein we live. For that every one may *ſit under his own vine and figtree, there being none to make us afraid. That He hath not delivered us to trouble & aſtoniſhment, & to hiſſing. That whereas his anger and his fury hath been powred out upon other places, upon man and upon beaſt; upon the trees of the field, & upō the fruit of the ground; yet the overflowing ſcourge hath not come neer*

Mic.4.4
2. Chron. 29.8
Jer.7.20

us, He might make us a reproach, and a taunt, and an
Isa. 28. 15 *astonishment unto the Nations that are round about*
Ezek. 5. 15 *us. Executing upon us judgment in anger, and in fury,*
Isa. 19. 13, 14 *and in furious rebukes.* He might infatuate our Governors, *and mingle a perverse spirit in the midst of them.* This is the condition of other places, and we have reason to praise him, if it be not so with us.

In a more special manner, we ought to take notice of our freedom or deliverance from *those sore judgments, the sword, the famine, and the pestilence.*

Ez. 14. 21 1. For our *peace*, for *delivering us from the hurt-*
Psal. 144 10, 1. *ful sword, that there is no breaking in, nor going out,*
Deut. 32 41, 42 *nor any complaining in our streets*; whereas he might *whet his glittering sword, and make his hand take hold of judgment, till his arrows be drunk with blood, and his sword to devour flesh:* Yet he hath
Ps. 147. 14 *made peace in our borders*; so that *violence is not heard in our land, nor wasting or destruction within*
Isa. 60. 18 *our borders.* Whereas other countries are made
Jud. 5. 6, 7 desolate, so that *their high ways are untrodden, and the travellers walk through by-ways, and the inhe-*
Ezek. 36. 35 *ritances of villages cease*: Yet he hath been pleased to make us like *the garden of Eden, our Cities being*
Jer. 16. 5 *fenced and inhabited*; and hath not *taken away our peace from us, his loving kindness and mercies.*

Ez. 36. 29 2. For our *Plenty*, that he hath (according to his promise) *called for the corn and wine, and increased it, and laid no famine upon us, multiplying the fruit of the trees and the increase of the field, that we do not receive the reproach of the famine amongst the heathen*: For *crowning the year with*
Psa. 65. 11 *goodness, and making his paths to drop fatness.*

Hos. 2. 23 Jer. 5. 24 1. For bestowing upon us the *former and latter rain moderately, and in his season*, that he *does not*

per-

perſcute us with his tempeſts, and make us afraid with his ſtorms; nor ſweep us away with a general deluge, as he did the old world. Pſa. 83. 15.

2. For *viſiting the earth, and watering it, and greatly enriching it with the river of God, providing for the corn, ſetling the furrowes thereof, and making it ſoft with ſhowers, and bleſſing the ſpringing thereof*; ſo that *the paſtures are cloathed with flocks, and the valleys are covered over with corn*; for that he hath *ſent us a plentiful rain, whereby he hath confirmed and refreſhed his inheritance, when it was weary.* Pſal. 65. 9. Pſal. 86. 9.

3. For *healthful ſeaſons*; that he hath delivered us from the *noiſom Peſtilence* that walketh in darkneſs; and from *the deſtruction that walketh at noonday*, ſo that *no evil doth befal us, nor any plague come nigh our dwellings*; but hath *ſatisfied us with long life, and ſhewed us his ſalvation*; *That he hath not made the Land to ſpue out her inhabitants.* Pſal. 91. 3. Verſe 10. Verſe 16. Lev. 18. 15

CHAP. XXVIII.

Of the kinds of ſpiritual mercies to be enumerated.

THeſe *temporal* favours which we ought thus to enumerate, though they are very excellent in themſelves, and far beyond our deſerts, yet are common with us to Hypocrites, & ſuch as ſhall hereafter be damned; and therefore 'tis requiſite that we ſhould after a more eſpecial manner; magnifie his glorious name for thoſe *ſpiritual* mercies that concern our eternity. Chiefly for the Lord Jeſus Chriſt, the author and finiſher of our faith, the fountain of all the other mercies which we enjoy. For his Birth, Incarnation, Sufferings, Death, Reſurrection,

Ascension, Intercession, with all those unspeakble
Eph. 1. 7. benefits that we receive by them; for *blessing us with all spiritual blessings in heavenly places in Christ.*

More particularly for those remarkable effects of his love and merits in our

Eph. 1. 5. 1. *Election:* For that God hath *predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, whereby he hath made*
2 The. 2. 13 *us accepted in the beloved*; and hath *from the beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth.* He might have designed us for vessels of wrath, as he did the fallen Angels; and then we had been eternally undone, without all possible remedy. There was nothing to move him in us, when we lay altogether in the general heap of mankind. It was his own free grace & bounty, that made him to take delight in us, to chuse us out from the rest, and to sever us from those many thousands in the world who shal perish everlastingly

2. *Redemption:* For that incomprehensible miracle of his wisdom and mercy, in the contrivance of our redemption by the death of Christ. For he hath re-
Eph. 1. 7. deemed us *by the precious blood of his dear Son, who*
Col. 1. 13, *is the Image of the invisible God, the first-born of*
14. *every creature, who gave himself a ransome for all.*

3. *Vocation:* That he hath *called us by the Gospel,*
2 Tim. 2. 6 *to the obtaining of the glory of the Lord Jesus Christ.*
2 Th. 2. 14 And that with *an holy calling, not according to our*
2 Tim. 1. 9 *own works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.*

4. *Justification:* For pardoning our sins, the least of which would have been enough to have undone

us

us to all eternity. For that he hath *forgiven our treſpaſſes, blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nayling it to the Croſs. For the remiſſion of our ſins, through the blood of Chriſt, according to the riches of his grace, wherein he hath abounded towards us in all wiſdom and prudence.* Col. 2. 12, 13, 14. Eph. 1. 7, 8.

5. *Sanctification*; For renewing upon our ſouls in any meaſure the bleſſed Image of the Lord Jeſus Chriſt, the leaſt glimpſe whereof is infinitely more worth then the whole world: For that he hath changed our vile natures, and made us partakers of the divine Nature; Of *ſtrangers* and *forreigners*, raiſing us up to be *fellow-Citizens with the Saints, and of the houſhold of God:* Making us *meet to be partakers of the inheritance of the Saints in light; delivering us from the power of darkneſs, and tranſlating us into the Kingdom of his dear Son.* Eph. 2. 19. Col. 1. 12. 2 Pet. 1. 3.

And becauſe our Sanctification is conſiderable, both according to the {Parts / Means} of it, therefore it may be further amplified from each of theſe.

1. For the *parts* of it, both in reſpect of our Judgments, Affections, Converſations.

1. For our *Judgments*, that he hath not given us over to blindneſs of mind, a reprobate ſence, to wild and deſperate errors, by which we ſee ſo many others deluded, but hath in ſome meaſure revealed unto us thoſe myſteries of godlineſs, which are hid from many wiſe and great ones of the world; and hath *according to his divine power, given us all things, pertaining to life and godlineſs, through the knowledg of him that hath called us to glory and vertue.*

2. For

2. For our *affections*: That he hath not given us over to hardness of heart, slightness of spirit, that he hath in any measure weaned our souls from looking after solid contentment in the creatures, and raised them up to any love of holiness, any desire of a neerer communion with himself.

3. For our *Conversations*: That he hath in any measure enabled us to do him service, *to renounce the hidden things of dishonesty*; to walk in some degree *as becomes children of light*; Having *no fellowship with the unfruitful works of darkness*, not allowing our selves in any course, wch we know to be unlawfull.

2 Cor. 4, 2
Eph. 5. 11

The *Means* of our sanctification are principally these five.

1. His *Spirit*, to convince, direct, assist, comfort us; to prevent and follow us with his grace; to support us in afflictions, to strengthen us in temptations, to quicken us to duty, and to seal us up unto the day of Redemption.

2. His *Word*, so powerful in *discerning the thoughts and intents of the heart*, able to make us wise unto salvation, being *profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*; for his holy and righteous *Law*; for the many gracious invitations, and promises in his *Gospel*.

Heb. 4. 12
2 Tim. 3. 6

3. The *Sacraments*: That he hath not left us as strangers without the Covenant of promise, but hath ordained visible signs and seals, to represent that to our senses, wch we ought to apprehend by our faith.

4. The *Sabbaths* and publick Ordinances, that we have liberty to behold the face of God in his sanctuary, and to enquire in his Temple; that amidst some out-

outward troubles, *the bread of adversity, & the water of affliction, yet our teachers are not removed into corners, but our eyes shall see them.* That *vision does not fail* in our days, that we are not punished with *a famine of the Word*; that *the Sun does not go down upon our Prophets.* Isai. 30. 20 1 Sam. 3. 1 Am. 8. 11 Mich. 3. 6

5. The *communion of Saints*: for the benefit that we enjoy by their examples, counsels, experience. For all those who have been instruments of our good by their Prayers, Writing, Preaching, &c.

6. For *Hopes of glory*; for *giving unto us exceeding great and precious promises, that by these we might be partakers of the divine nature.* Having according to his *abundant mercy begotten us again unto a lively hope of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.* For lifting up the light of his countenance upon us, which is better then life it self; for any comfortable evidences of our own salvation. 1 Pet. 1. 4 1 Pet. 1. 3, 4

Chap. XXIX.

Of Occasional thanksgiving, either for inward or outward mercies.

Besides these several Heads of Thanksgiving, by which we should be directed in our *ordinary* & usual course, there are others likwise not to be neglected, which are extraordinary and *occasional*, according as our particular wants and exigencies may be. In the *General*, we are to be thankfull for the success of our prayers, when ever God doth vouchsafe to hear and grant our requests, either in the behalf of our selves, or others; that in stead of rejecting of our services, and casting them back as dung

dung into our faces (which we might justly expect) He does vouchsafe to except of them, and to return them with a blessing; more particularly upon any special { Preservation, Recovery, Deliverance, } either of the { Soul. Body. }

P. 94. 19 1. In case of *inward* fears, desertions, temptations. For that *in the multitude of our sorrows his*
Ps. 52. 12 *comforts have refreshed our souls.* For that he hath
Ps. 18. 16 *restored unto us the joy of his salvation, and established us with his free spirit:* Delivering us from
Ps. 40. 2 *those deep waters,* that were ready to overwhelm our souls; for bringing us out of an *horrible pit, out of the miery clay,* and setting our feet upon a rock;
Ps. 107. 14 freeing us *from darkness and the shadow of death,*
Rev. 3. 10 *and breaking our bonds in sunder; for keeping us in the hour of temptation.*

2. In the case of *outward* exigences and troubles: for delivering us in *journies,* that he hath *been*
Gen. 28. 15 *with us, and kept us in our places whither we did go, & brought us again* in safety; whereas many others have been overtaken with desperate mischiefs. For defending us in common dangers, oppressions; For hedging us about with his favour and protection:
Ps. 102. 24 that he hath *not called us away in the midst of our*
Psal. 66. 9 *days, but hath holden our souls in life, and not suffered*
Deut. 33. 27 *our feet to slip;* for being our refuge in distress, *and*
1 Sam. 28 29 *putting his everlasting arms under us; for binding up our souls in the bundle of life; for hiding us in the*
Ps. 27. 5 *time of trouble in his pavilion, in the secret of his tabernacle,* under the shadow of his wings; for being *a strength to the poor & to the needy in their distress,*
Isa. 25. 4 *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against*

the

the wall; for breaking the bands of the yoke, and the rod of the oppressors, and delivering us out of the hands of them that served themselves of us; for the *comfort that we have had in all our tribulations.* Ez. 34. 27. 2 Cor. 1. 4.

For delivering us from sore pains and desperate sicknesses of body, when we had reason to think and say, that we should *go down to the gates of the grave, and be deprived of the residue of our years, and not see the Lord in the land of the living, nor see man any more with the inhabitants of the world, but our age is removed from us as a shepherds tent, and we shall be cut off with pining sickness, from day even to night will he make an end of us*: yet then did he *in love to our souls, deliver us from the pit of corruption; therefore will we sing songs unto him all the dayes of our life.* Isa. 38. 10, 11. Verse 17. Verse 20.

I will extol thee, O Lord, for thou hast lifted me up, thou hast brought up my soul from the grave, and hast kept me alive, that I should not go down to the pit. Thou hast turned my mourning into dancing, thou hast put off my sackcloth, and girded me with gladness. To the end, that my glory may sing praise unto thee, and not be silent, O Lord my God, I will give thanks unto thee for ever. Ps. 30. 1, 3. Ver. 11, 12

I love the Lord, because he hath heard my voice, & my supplications, because he hath inclined his ear unto me, therefore will I call upon him as long as I live; He hath delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and will call upon the name of the Lord. I will offer unto thee the sacrifice of thanks-giving, I will pay my vowes unto the Lord, now in the presence of all his people, in the court of the Lords house, in the midst of thee, O Jerusalem. *I* Ps. 116. 1. Verse 8. Ver. 12, 13 Verse 17. 18, 19.

I called upon the Lord in distress, the Lord answered
Psa. 118. 5. *me, and set me in a large place. He hath chastned me*
Verse 18. *sore, but he hath not given me over to death. I will*
Verse 21. *praise thee, for thou hast heard me, and art become my salvation.*

Psa. 103. 1. *Bless the Lord, O my soul, and forget not all his*
Verse 4. *benefits: who redeemeth thy life from destruction, and crowneth thee with loving kindness and mercy.*

Chap. XXX.

Of the Amplification of Mercies, The Conclusion.

Besides the *Enumeration* of Mercies, we may likewise find abundance of matter for the *Amplification* or heightning of them; which may be either in { General. / Particular.

1. In the *general*, by their { Multitude. / Greatness. / Continuance.

Psal. 40. 5. 1. From their multitude; *Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee. If I would declare and speak of them, they are more then can be num-*
Ps. 139. 17, 18. *bred. How precious are thy thoughts unto me, O God, how great is the sum of them! If I should count them, they are more in number then the sand.*

2. From the greatness of those mercies we receive, which may appear by consideration of the { Giver. / Receiver.

1. The *Giver*, the great God, who is of infinite incomprehensible power. *The heavens are full of the Ma-*

Majesty of his glory: of absolute perfection, and al-sufficiency in himself, and cannot expect any addition from mans love or gratitude. *My goodness extendeth not unto thee.* Now the greatness of the person, doth add a value to the favour; 'tis counted an honour but to kiss a Kings hand. Psal. 16. 2.

2. The *Receiver:* so vile and despicable in comparison of him, as *Creatures*; so loathsome and abominable before him, as *sinners*; *When we were nothing,* he took care of us, and since we have been worse then nothing, *Enemies,* he hath been pleased to pay a price for our reconciliation to him: *He is kind to the unthankful, and to the evil;* to those that do *neither seek nor ask* after him; and at the best can return nothing to him again, but some poor words or thoughts, which bear no commensuration to those real infinite mercies which we receive from him. *Can a man be profitable unto God? Is it any benefit to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy wayes perfect? Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him? Behold, I am less then the least of thy mercies.* Now the vileness and unworthiness of the Receiver, may be another argument to set forth the greatness of the gift. Rom. 9. 11. Rom. 5. 10. Luke 6. 35. Ro. 10. 20. Job 22. 2, 3. Psal. 8. 4. Gen. 32. 10.

3. From their *Continuance. The mercy of the Lord is from everlasting to everlasting upon them that fear him:* He had thoughts of love to us, before ever the world was made, and *his mercy endureth for ever,* till time shall be no more: His favour is renewed to us every moment; and that notwithstanding our continual provocations against him. Ps. 103. 17.

From these and the like considerations, we should labour to affect our souls with wonder and thanks; to

to quicken and raise up our hearts in offering up unto God the Sacrifice of praise, that we may come before his throne with *Halelujahs*, loud voices of joy and thankfulness.

2. The *particular* amplification of mercies from their *Circumstances*, *Degrees*, *Contraries*, hath been touched upon already in the Enumeration of their several *kinds*, and acts of favour, to which the arguments of this kind may be properly annexed.

The *Conclusion* should consist of some brief affectionate Doxologies, which may both express and excite our love and confidence; such are these Scripture expressions.

Psal. 71. 15 *My mouth shall shew forth thy righteousness, and salvation all the day long; for I know no end thereof.*

Psal. 72. 18 *Blessed be the Lord God of* Israel, *who only doth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory: Amen, Amen.*

Psal. 103. 2 *While I live, will I praise the Lord, I will sing praises to my God whilst I have any being.*

Ps. 145. 1, 2 *I will extol thee, O God, my King, and I will bless thy name for ever and ever: Every day will I bless thee, and praise thy name for ever and ever.*

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen.*

Rev. 5. 13. 7. 12. 19. 1. *Blessing, and honour, and glory, and power, and salvation, and thanksgiving be unto the Lord our God, for ever and ever.*

FINIS.

Eccleſiaſtes,

OR,

A Diſcourſe concerning the Gift OF PREACHING

As it falls under the Rules of Art.

SHEWING

The moſt proper Rules and Directions, for Method, Invention, Books, Expreſsion, whereby a Miniſter may be furniſhed with ſuch abilities as may make him a Workman *that needs not to be aſhamed.*

Very ſeaſonable for theſe times, wherein the Harveſt *is great*, and the skilful *Labourers* but *few.*

By JOHN WILKINS. DD.

Whereunto may be added, *A Diſcourſe concerning the Gift of Prayer*, by the ſame Author.

2 Cor. 2 16 *Who is ſufficient for theſe things?*

London, Printed for SAMUEL GELLIBRAND, at the Ball in *Pauls* Church-yard. 1659.

To the READER.

I *Have been encouraged to ſome Enlargement of this Treatiſe, in that part of it which concerns the account of Books and Authors. There is here ſome Addition to the ſeveral kinds of them. And becauſe it would be of excellent uſe, if the many choice* Treatiſes *upon particular ſubjects in Divinity were ſo diſtinctly reduced, that a man might have recourſe to them upon any emergent occaſion; therefore I have here attempted ſomething to this purpoſe, namely, to refer them unto the ſeveral heads in the Analyſis of Divinity, towards the latter end of this Book.*

The Latine *or* Greek *Tracts of the ancient Fathers, and other eminent Wri-*

ters, are already thus reduced under ſeveral heads in Bolduanus, Draudius, Molanus, *&c. by whoſe direction it is eaſie to finde the chief Authors or Diſcourſes in thoſe Languages upon any particular ſubject.*

The like is here endeavoured for our Engliſh *Treatiſes, which for their clearneſs and fulneſs in matters of practical Divinity, are generally eſteemed to be of ſpecial uſe and eminency.*

It cannot be expected but that the firſt attempt in this kind muſt needs be very defective: But it is eaſie for any one to alter, or add, as his own better experience ſhall direct.

I have now by an Aſterisk noted ſome of thoſe Commentators who are eſteemed moſt judicious and uſeful.

I did farther intend, by ſome mark to have diſtinguiſhed them, according to their ſeveral Times *and* Profeſsions, *whether Fathers, Rabbies, Papiſts, Lutherans,*

rans, Calviniſts. The nature of their Works and Comments, whether more brief, by way of { Annotation. / Analyſis. } or more large, by way of { Queſtions. / Common Places, or Doctrines, } whereby younger Students might be directed in the choice of their ſeverall kinds. But I am forced as yet to lay this aſide, as being a buſineſs which will require more pains and leiſure then my other neceſſary employments can permit.

ECCLESIASTES,

Or the gift of PREACHING.

IT is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the moſt compendious way, in their *knowledge & practiſe*; thoſe things of which in ourſelves we have onely ſome imperfect confuſed notions, being herein fully and clearly repreſented to our view, from the diſcoveries that other men have made after much ſtudy and long experience. And there is nothing of greater conſequence for the advancement of Learning, then to finde out thoſe particular advantages which there are for the ſhorteſt way of knowing and teaching things in every Profeſſion.

Now amongſt all other callings, this of *Preaching* being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed

the easiest, readiest way for the practise of it.

Besides all those Academical preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, and prediſposed for this Calling; I say, besides all these, there is a particular *Art of preaching*, to which, if Ministers did more seriously apply themselves, it would extremely facilitate that service making it more easie to us, and more profitable to others.

There are two abilities requisite in every one that will teach and instruct another. } Σύνεσις / Ερμενεία

A right *understanding* of sound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the first may be without the other; As a man may be a good *Lawyer*, and yet not a good *Pleader*; so he may be a good *Divine*, and yet not a good *Preacher*.

Luk. 21. 15 σοφία, ρύμα.

One chief reason why divers men, otherwise of eminent parts, are herein so slow and unskilful, is, because they have not been versed in this study, and are therefore unacquainted with those proper rules and directions by which they should be guided in the attaining and exercise of this *Gift*.

It hath been the usual course at the University, to venture upon this calling in an abrupt over-hasty manner: When Scholars have passed over their Philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching*, and sacred Oratory were not a distinct Art of it self. This would be counted a very prepostrous course in other matters,

matters; if a man ſhould preſume of being an Oratour becauſe he was a Logician, or to practiſe Phyſick becauſe he had learn't Philoſophy: And certainly, the preeminence of this Profeſſion above others, muſt needs extreamely aggravate ſuch neglect, and make it ſo much the more miſchievous by how much the calling is more ſolemn.

Now there are ſeveral Treatiſes of many learned men, both Proteſtants and others, who have written particularly and largely upon this very ſubject, concerning the *Art of Preaching*; wherein they have laid down ſuch various helps and Rules, as they from their own practiſe and long experience have found moſt uſeful. Among whom, theſe are ſome of the moſt eminent and common:

* Bowls *De Paſtore.*
Hen. Alſted. *Theologia Prophetica.*
Frid. Balduini *Inſtitutio Miniſtrorum.*
Rich. Bernard, The faithful Shepherd.
Joh. Clark *Oratoriæ ſacræ* ἐπιαγωγία.
Lamb. Danæi *Methodus S. Scripturæ in concionibus tractandæ.*
Hen. Dieſt. *De ratione ſtudii Theologici.*
Deſ. Eraſmi *Eccleſiaſtes.*
Nichol. Hemingius *De Paſtore.*
Barth. Keckermanus *de Rhetorica Eccleſiaſtica.*
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins, Concerning the Art of Prophecy.
Caſp. Streſonis *Thechnologia Theologica.*
De methodo concionandi, Anonym.
Jo. Segobenſis *De prædicatione Evangelica.*
Abra. Sculteti *Axiomata concionandi.*

Will.

Will. Zepperus *De Arte* {*habendi* / *audiendi*} *conciones.*

Besides these, there are above forty other Authors who have writ particularly upon this subject, recited by *Dandins* in his *Bibliotheca classica*, under the head of *Concionatorum instructio*, *page* 132. To which may be added the directions to this purpose so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the bye, though not chiefly intended. In all which, many learned men have laid down various Rules, which to them, according to their several *Genius*'s and observations, seemed most useful.

So *Fo. Molanus in Bibliotheca materiarum*, under the head of *concionandi munus.*

And we must not doubt, but that in this as well as in all other Professions, every dayes experience may yield some farther advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the enquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a {Duty. / Gift.}

It is here insisted upon only in the second sense, and may be thus described:

'Tis such an expertness and facility in the *right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be ashamed.*

It does require both {Spiritual / Artificial} abilities.

1. Such *spiritual* abilities as must be infused from above, whereby our judgment and affections shall be

be made experimentally acquainted with all those sacred Truths that we are to deliver unto others. The only way for the attaining of these, is by prayer, an humble heart, and a holy life. Jam. 1. 5. Psal. 25. 9. John 7. 17.

2. Such *artificial* abilities as are to be acquired by our own industry. And these are either more *general*, as skill in all those Arts and Languages which are required as prediſpoſitions; or more *particular* and immediate for the act of *Preaching*, or making Sermons, to which the chief helps are these three;

Method. p 5.
Matter. p. 27
Expreſſion.

Each of these do contribute mutual assistance unto one another: A good *method* will direct to proper *matter*; and fitting matter will enable for good expreſſion.

By *Method* I understand an Art of contriving our discourses in such a regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to c Method

Our selves.
Our hearers.

1. To our selves, and that both for *Invention* and *Memory*. A man may more easily find out things, when instead of seeking for them at randome, he can have direct recourse unto all those places and heads from whence they may be most naturally collected; and more easily retain them, when they are linked together, and not scattered; Method being as a chain, in which if a man should let slip any one part, he may easily recover it again,

by

by that relation and dependence which it hath with the whole.

3. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, where he advises to conceal, and alter the method for variety sake; *Cryptis dispositionis tollit fastidium auditoris.* This may be true of itching curious hearers, but not of such as regard their own profit and Edification.

Theol. Propher. par. 1. c. 10.

An Immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity; the other, as a *Fabrick* or building, much more excellent, both for *beauty* and *use*.

There might be divers kinds of methods prescribed, according as mens own *fancies*, and the variety of *subjects* and *occasions* shall require. But that which our graveſt Divines by long experience have found most useful, is this of *Doctrine* and *Use*.

This in the nature of it, is very easie, and therefore most *natural*, being generally appliable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting homogeneous things together, handling generals first, and particulars after.

The principal scope of a Divine Oratour should be to { Teach clearly. / Convince strongly. / Perswade powerfully. } Suitable

Suitable to these, the chief parts of a Sermon

Are these three; { Explication. / Confirmation. / Application.

Each of these may be farther subdivided, and branched out according to this following *Analysis*.

1 *Explication* is either of the

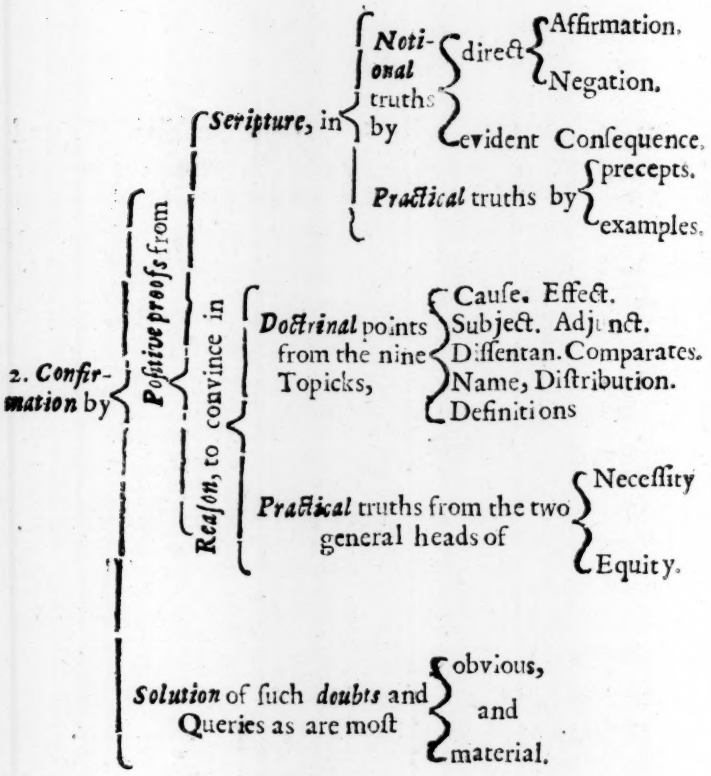
Text by

- *Unfolding difficulties in the sense*, for which we are to consider
  - The phrase it self according to the { Original. / Translations.
  - The circumstances of the
    - Persons { Who. / To whom.
    - Occasion.
    - Time.
    - Place.
    - Scope or end.
    - Context.
  - The Analogy of Faith.
  - Other parallel or like Scriptures.
- *Distinguishing* ambiguous { Words. / Phrases.
- *Dividing* of the Text, which must not be { Needless. / Obscure.

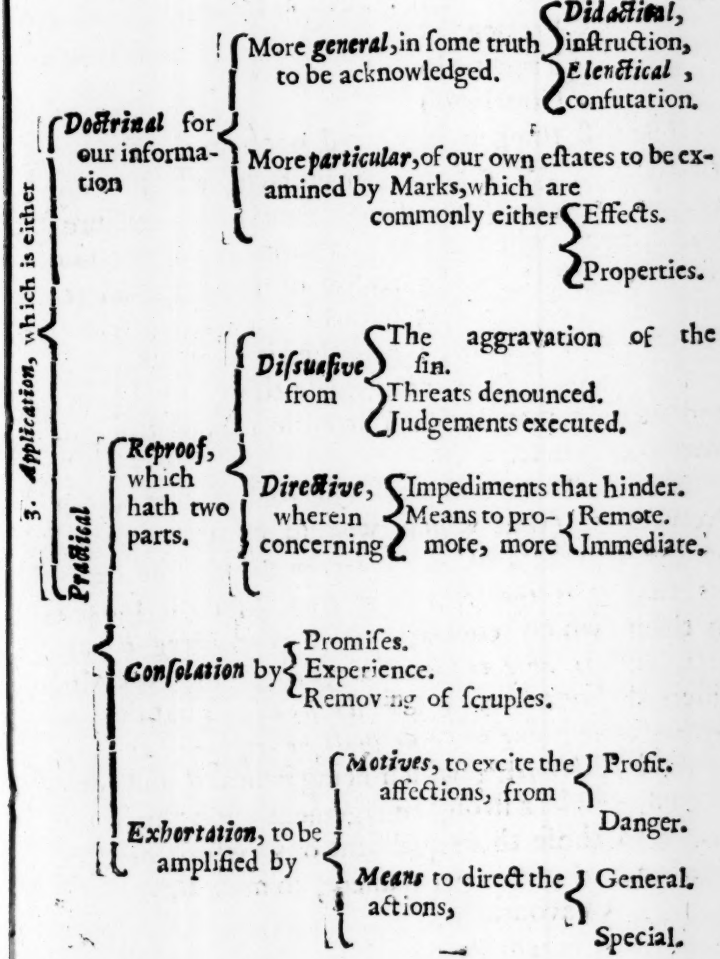
Doctrines deduced from it, by

- Clearing their inference.
- Shewing the latitude of every
  - Truth. According to their several { Branches. / Degrees.
  - Duty. According to their several { Branches. / Degrees.

2 *Confir*


2. Confirmation by
Positive proofs from
Scripture, in
Notional truths by
direct
Affirmation.
Negation.
evident Consequence.
Practical truths by
precepts.
examples.
Reason, to convince in
Doctrinal points from the nine Topicks,
Cause. Effect.
Subject. Adjunct.
Dissentan. Comparates.
Name, Distribution.
Definitions
Practical truths from the two general heads of
Necessity
Equity.
Solution of such doubts and Queries as are most
obvious,
and
material.

3. Ap-


3. Application, which is either
Doctrinal for our information
More general, in some truth to be acknowledged.
Didactical, instruction,
Elenctical, confutation.
More particular, of our own estates to be examined by Marks, which are commonly either
Effects.
Properties.
Practical
Reproof, which hath two parts.
Dissuasive from
The aggravation of the sin.
Threats denounced.
Judgements executed.
Directive, wherein concerning
Impediments that hinder.
Means to promote, more
Remote.
Immediate.
Consolation by
Promises.
Experience.
Removing of scruples.
Exhortation, to be amplified by
Motives, to excite the affections, from
Profit.
Danger.
Means to direct the actions,
General.
Special.

Besides

Besides those more essential parts recited in this Scheme, which belong to the very nature and *substance* of a Sermon, there are other lesse *principal* parts also (not to be neglected,) which concern the *external forme* of it: Such as these;

- Preface.
- Transitions.
- Conclusion.

The first thing to be entred upon in this Fabrick or Method, is the Porch or Preface; which is not always necessary in every common structure, but onely when some extraordinary occasion does require it, or by reason of some special reference which the text may have to that particular time and Auditory: And then it should be *clear* and *permanent*, *short*, as being a thing on the by, and such as may quicken attention unto the following discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) to perswade the hearers that it is *the Word of God* which is spoken to them. which concerns their *everlasting happiness*, and *is able to save their souls*; That the Ministers do but *stand in Christs stead*; That our *receiving or despising of them shall be reckoned as done unto Christ himself*; which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

Jam. 1, 21. 2 Cor. 5. 20. Luk. 10. 16. 1 Thes. 4. 8.

- Favourable.
- Teachable.
- Attentive.

The

The next thing to be done, is the *opening of the Text*, according to its proper ſenſe and meaning; to which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it as may ſerve to clear the Text, and ſhew the dependance of it on the coherent words.

All Scriptures are either *manifeſt*, or *cryptical* and obſcure: Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe; other truths, whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which we muſt obſerve, that if the natural and moſt obvious ſignification of the words do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt always be conſonant with the words, and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies; for *no prophecie in Scripture is of any private interpretation*; but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning. 1 Pet. 1. 20. Neh. 8. 8.

All difficult expreſſions ſhould firſt be examined according to their *original*, and moſt authentick tranſlations, which will give much light to the true meaning of them; though it will be needleſs to mention any various Readings, Tranſlations, or Interpretations of Scripture to a vulgar Auditory, becauſe it is apt to ſtagger them, and to raiſe doubts, rather then to confirm and ſettle them; But we ſhould pitch upon that, which up-

on ſerious conſultation, we conceive in our own judgements to be moſt congruous and pertinent.

The circumſtances of the place will help much to illuſtrate any difficulty of it. The Rabbies have a ſaying, *Nulla eſt objectio in lege quæ non habet ſolutionem in latere*; that is, There is not any doubt in the Law, but may be reſolved by the context.

We muſt be careful that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The conſulting of theſe will be a good mean to preſerve us from perverting the Word of God by any dangerous heretical impoſition.

Dr. *Reynolds* Self-denial.

Beware of that vain affectation of finding ſomething new and ſtrange in every text, though never ſo plain. It will not ſo much ſhew our parts (which ſuch men aim at) as our *pride*, and wantonneſs of wit.

Theſe new Projectors in Divinity are the fitteſt matter, out of which to ſhape, firſt a *Sceptick*, after that an *Heretick*, and then an *Atheiſt*.

There are divers Texts { Hiſtorical and Literal, that have a double ſenſe, { Typical and Allegorical,

So thoſe places concerning the Brazen Serpent, *Numb.* 21. 9. *John* 3. 14. *Jonah* in the Whales belly, *Jonah* 1. 17. (*Matth.* 12. 44. *Abrahams* two wives and ſonnes, *Sarah* and *Iſaac*, *Hagar* and *Iſhmael*, *Gen.* 21. *Gal.* 4. 22. The Law concerning the muzling the Ox that treads out the corn, *Deut.*25. 4. 1 *Cor.* 9. 9. In all which there is ſome typical alluſion primarily intended.

Allegorical interpretations may lawfully be uſed alſo,

alſo, when there is no ſuch natural reference, but meerly a fitneſs by way of ſimilitude to illuſtrate any doctrine. S. *Paul* gives example for this, 2 *Cor.* 2. 13, 15. *Eph.* 4.32.

But here we muſt obſerve theſe three qualifications; there muſt be { *Raritas*, *Concinnitas*, *Utilitas*.

1. We muſt uſe them *ſparingly* and ſoberly.

2. They muſt be *ſhort* and *pertinent*, not forced and far-fetch'd.

3. They muſt be uſeful, not for airy and unprofitable notions, being more proper for illuſtration then for proof.

It will be a great help for the underſtanding of the Books of Scripture, to know their ſeveral times, references and order.

The five Books of *Moſes* are as the firſt baſes, by which the whole frame of Scripture may be more eaſily apprehended.

The other *Hiſtorical Books* that follow will explain themſelves. The *Pſalms* do moſt of them, in their occaſions and hiſtorical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Thoſe that propheſied *before the Captivity* who refer to the hiſtory in the books of *Kings* and *Chronicles*, eſpecially the ſecond Book. 2. Thoſe that propheſied *in the Captivity*, concerning whoſe times there is but very little mention in the Hiſtorical parts of Canonical Scripture. 3. Thoſe that propheſied *after the Captivity*; unto whom the Hiſtory of *Ezra* and *Nehemiah* hath ſome reference.

And so in the New Testament, the *Epistles* do many of them refer unto the story of the *Acts of the Apostles*.

As for the ranking and succession of the books in Scripture, they were not writ in the same order as they are placed; but they are set down rather according to their *bulk* and largeness, then their true order.

1. Those that were before the Captivity, are to be reckoned according to this succession.

In the year before Christ.

920. *Obadiah* } in the reign of { *Ahab*, 1 *King.* 18.23.
Jonah } { *Jeroboam*, 2 *King.* 14.25.

840. *Amos*, *Isaiah*, 780. *Hosea*, *Micah*, *Nahum* } in the days of { *Uzziah*. *Jotham*. *Ahaz*. *Hezekiah*.

700. *Joel*,
680. *Habakkuk*, *Zephaniah*,
610. *Jeremiah* } about the time of { *Manasseh*. *Josiah*. *Jehoiakim*.

582. 2. In the Captivity there prophesied { *Ezekiel*. *Daniel*.

3. From the return out of Captivity till our Saviours coming are reckoned 559 years: About the 18. year of this began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Testament; though the larger Epistles are placed first, yet they were not written so: 'Tis probable that they were composed according to this order.

Since Christ.

1. *Thess.*

1 *Theſſ.*		50.
Romans:	1 *Corinth.*	55.
1 *Tim.*	2 *Corinth.*	56.
Titus.		57.
2 *Theſſ. Philip. Coloſſ. Galat. Epheſ. Hebr. Philemon.*		61.
2 *Tim.*		64.

So for the Canonical Epiſtles, that of *James* is thought to be written firſt, then thoſe of *Peter*, then *Jude*, and laſtly *John*. Lud. de Tena. Iſag. See Lud. Capell. Hiſtoria Apoſtol.

Thus likewiſe for other particular books; that of the *Pſalms*, ſome conceive that the 108. ſhould be firſt, where *David* doth ſtir up and prepare himſelf to this work of making Pſalms; *O God, my heart is ready, I will ſing and give praiſe*: And 72 *Pſalm* the laſt, becauſe it concludes with this paſſage, *The prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity; for S. *Paul* doth expreſly quote *the ſecond Pſalm*, Acts 13.13.

The right apprehenſion of theſe general notions concerning the proper times and order of ſeveral books, may be one good help to the true interpretation of Scripture.

Next to the unfolding of any abſtruſe and difficult ſenſe, we are to conſider likewiſe the very words and phraſes; amongſt which, if there be any *ambiguous*, they muſt be diſtinguiſhed and applied according to their proper ſignification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *diviſion* of the text, it will be needleſs, unleſs either the *explication of Terms*, or the

deduction of Doctrines from the ſeveral parts do require it. That common practice of diſſecting the words into minute parts, and enlarging upon them ſeverally, is a great occaſion of impertinency, and roving from the chief ſenſe.

The text having been thus unfolded, the next thing to be done is the inferring of *Obſervations* from it, which ſhould always follow from the words by a ſtrong Logical conſequence. The wreſting of Scripture unto *improper truths* may eaſily occaſion the applying of them unto *groſs falſehoods*.

Theſe obſervations may be of ſeveral kindes, either { Mediate, and more remote. / Immediate and principal.

Of the firſt kinde are ſuch as are raiſed from the *occaſion*, *coherence*, *manner*, *circumſtances*, *order*, *denomination* of the text; As, whether it be a precept, exhortation, threat, promiſe, petition, deprecation, ſimilitude, &c. All which may afford ſeveral hints of inſtruction, and are not to be paſſed over without notice: Though theſe points ſhould be onely touched at *briefly* on the by, and thoſe onely inſiſted upon *largely* which we conceive to be moſt agreeable unto the principal immediate ſcope of the Holy Ghoſt in that Scripture.

And theſe obſervations muſt be laid down in the moſt eaſie perſpicuous phraſe that may be, not obſcured by any Rhetorical or affected expreſſions; for if the hearers miſtake in that, all that follows will be to little purpoſe.

The Doctrine being mentioned (if there be any

any neceſſity) we may briefly *clear the inference of it*, by ſhewing its neceſſary dependence on the text.

Then (if the matter be capable of it) we may farther enlarge it in its ſeveral *branches and degrees*, by ſhewing the full latitude and extent of every *truth* or *duty*.

The Text and the Doctrine being thus opened, we ſhould in the next place deſcend to the Confirmation of it; remembring always to connect theſe ſeveral parts by ſome plain and brief *tranſition*, that ſo the method may be the more perſpicuous.

Now here are two ſorts of proofs { Ὅτι. / Διότι.

The *Quid ſit*, and *Cur ſit*, *That 'tis ſo*, and *Why it is ſo*, the firſt is properly from *Teſtimony*, either { Divine, / Humane.

Divine Teſtimony is either from ſome Scripture { Precept. / Example.

1. For *Precepts*, it will be needleſs to heap up many proofs; but 'tis enough to ſuggeſt two or three of the moſt pertinent places, with ſome brief explication of them.

2. For *Examples*, it is a rule, *Exempla magis movent imparia*; There may be much advantage in the inequality of examples; Lilies, Sparrows, Piſmires, Heathens.

Teſtimonies of Fathers, Decrees of Councels, Conſent of Churches, Confeſſion of Adverſaries, Rev. 2. 10.

may all be of good uſe, if they are ſuitable to the matter and Auditory: Teſtimonies of Heathen men may be proper to ſhew a truth agreeable unto natural light.

Though Scripture can beſt inform us what is true and falſe, yet humane Records can tell us what is new, and what is ancient.

But here we muſt be careful that we do not let *Hagar* the handmaid out-brave her Miſtreſs *Sarah*; that we do not prefer blear-ey'd *Leah* before beautiful *Rachel*. To ſtuff a Sermon with citations of Authors, and the witty ſayings of others, is to make a feaſt of vinegar and pepper; which may be very delightful, being uſed moderately as *ſauces*, but muſt needs be very improper and offenſive to be fed upon as *diet*.

The *Reaſons* of the Doctrine ſhould be ſuch as may *convince the judgement* concerning the reaſonableneſs of any truth or duty, which are herein diſtinguiſhable from the *motives* belonging to the Application, becauſe theſe refer properly to the convincing of the judgement, thoſe to the *exciting of the affections*.

In *practical* matters, the general heads from whence the reaſons are deducible are theſe two, { Neceſſity. / Equity: which are capable of very many ſubordinate branches.

In other *notional* doctrinal points, the nine Topicks, to which we are directed in *Logick* and *Rhetorick*, may be good helps for the invention of proper arguments.

When we have confirmed the Propoſition by *poſitive*

positive proofs; the next thing to be done, is the removing of such *doubts and queries*, either from carnal reason, or ambiguous Scriptures, as are most naturally emergent and proper.

Not that any evident position or consequence from Scripture does need all this proof in it self, but the better to instruct us in the agreement and harmony of Sacred Writ, and the more powerfully to convince the judgement, which in some cases will be apt to finde out shifts and evasions, whereby to delude it self, and escape conviction; whereas we shall embrace any doctrine with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember, that the too long insisting on a confessed truth, is apt to nauseate and flat the attention.

Having thus passed over the *doctrinal part* in the *explication* and *confirmation* of the words, we are in the next place to descend unto the *application* of them, which is the life and soul of a Sermon, whereby these sacred truths are brought home to a mans particular conscience, and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acception; sometimes it is taken more strictly, as it is distinguished from the Uses, and refers onely to those particular passages of them which do more especially concern the present time and Auditory. Sometimes it is taken more largely, as it comprehends

hends all the Uſes that are inferred from the Doctrine. And ſo I underſtand it in this place.

In the enlarging of this we are to obſerve this caution, That the ſeveral Heads or Uſes we are to inſiſt upon, muſt not here be handled in a *general notional* way, as in the Doctrinal parts; but in ſuch a *home and applicatory* manner, as may have ſome peculiar reference unto the hearers.

The chief Rules or Canons that concern this part, are theſe two:

1. Every Scripture does affirm, command, threaten, not onely that which is expreſſed in it, but likewiſe all that which is rightly deducible from it, though by *mediate conſequences.*

1 Cor. 10. 11. 2. An example hath the force of a rule; all of them *being written for our learning.* But then we muſt be careful to examine and diſcern whether the example be *extraordinary* or *ordinary*, according to which the application muſt be properly made.

The Apoſtle tells us that the whole Scripture is given by inſpiration from God, and is profitable πρὸς διδασκαλίαν, *for Doctrine*, πρὸς ἔλεγχον, *for redargution*, πρὸς ἐπανόρθωσιν, *for correction*, πρὸς παιδείαν, *for inſtruction in righteouſneſs, that the man of God may be perfect, being perfectly inſtructed in every good work*, 2 Tim. 3. 16.

In that place all the Uſes to which Scripture may be applied, are briefly ſet down.

Application is either { Doctrinal. / Practical.

Doctri-

Doctrinal application is for our information in ſome truth to be known or believed, which muſt follow from the Doctrine before delivered, and confirmed by a natural Logical conſequence, as that doctrine does from the text.

And this is of two kindes, { Didactical. / Elenchtical.

1. *Didactical*, in ſome poſitive truth, πρὸς διδασκαλίαν, which is commonly ſtiled a Uſe of *Information*, and ſhould conſiſt of ſuch pertinent doctrinal truths as will moſt properly follow from the Obſervation. In the deducing of theſe it would be an endleſs buſineſs to take in all thoſe inferences that are remote or collateral; but we ſhould pitch upon ſome few that are more principal and immediate. Where thoſe Logical directions may be uſeful, concerning the collecting, 1. Of a general from a ſpecial, as *Rom.* 4. 3,4. 2. The leſs from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the leſs. 1 *Cor.* 9. 9, 10. 4. The effect from the cauſe, *Heb.* 2. 8. 5. The cauſe from the effect, *John.* 6. 45, &c.

2. *Elenchtical*, πρὸς ἔλεγχον, in ſome controverted point, which is uſually called an Uſe of *confutation*, for the refuting of ſuch erroneous poſitions as do ſubvert the truth.

Where it will be needleſs to raiſe up any old obſolete errours as now lie dead, and do not trouble the Church; but we ſhould take notice onely of ſuch, as being pertinent to the ſubject in hand, do

do moſt infect the preſent times and places wherein we live.

And herein we ought to be ſpecially careful, that we manage theſe Polemical diſcourſes, 1. With ſolid preſſing arguments, making our anſwers as clear as the objections; for if theſe be plain, and thoſe perplexed, inſtead of confuting, we ſhall rather confirm the errour.

2. With much weakneſs and lenity in differences not fundamental, 2 *Tim.* 2. 25. ſoft words and hard arguments being the moſt effectual way to convince.

Another part of this applicatory information may be for the diſcovery of our own particular eſtate and condition, in regard of our aſſent unto any truth or practice of any duty, where we are to try our ſelves by marks or ſigns, and theſe for the moſt part are in the nature of { Effects, Properties. which are the ſureſt demonſtrations of the nature of any thing.

Practical application is either, πρὸς { ἐπανόρθωσιν. παίδειαν.

1. For correction of manners, commonly ſtiled a Uſe of Reproof, Terror, Dehortation, to diſſwade and fright men from any ſinful courſe. In the urging of this there is much prudence to be expreſt in diſtinguiſhing betwixt ſins of infirmity, and ſins of wilfulneſs and frowardneſſe, and accordingly proportioning the ſeverity of our reproofs.

This is generally to be obſerved, that in all reprehenſions, we muſt expreſs rather our *love* then our

our anger, and ſtrive rather to convince then to exaſperate; though, if the matter do require any ſpecial indignation, it muſt be the zeal of a diſpleaſed friend, rather then the bitterneſs of a provoked enemy: 'Tis too much levity to check men in an Ironical jeering way; and 'tis too much raſhneſs to reprove men in a furious revengeful manner.

This Uſe ſhould be more eſpecially directed against thoſe particular ſins of the times and places wherein we live. And becauſe in it ſelf it may be very diſpleaſing unto the guilty hearers, which will much prejudice the power and operation of it; we ſhould therefore ſweeten it by ſome gentle inſinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a neceſsity of inſiſting upon it, both from our duties, and their danger.

The proper heads for amplification of this Uſe, are twofold, {Diſſwaſive, Directive.

1. *Diſſwaſive* may have theſe three heads.

Firſt, the *aggravation* of the ſin.

Secondly, the *threats* denounced againſt it.

Thirdly, the *judgements* executed upon it.

All which are farther capable of many ſubordinate amplifications, by comparing one ſin with others that are like, or leſs; by mentioning the evil effects, conſequences, adjuncts, facility or difficulty, indignity, or any other argument that may breed in us *ſhame* and deteſtation of the ſin, *compaſsion* of our own ſelves, *repentance* for our offences paſt, and greater *vigilancy* for the future.

2. The

2. The *Directive* part ſhould mention the *impediments* that hinder, and ſuch *means* or helps whereby we may be enabled to avoid and overcome any ſin. 'Tis not enough for the Phyſician to inveigh againſt the malignity or danger of a diſeaſe, but his chief care muſt be to direct unto the remedy and cure of it. And for this the preſcriptions muſt be various, according to the ſeveral kindes of offences. But this directive part is reducible alſo under the Uſe of Exhortation, onely here is the difference, that in this place it does properly belong to *Diſſwaſion*, in the other to *Perſwaſion*.

2. Παιδεία, or *Inſtruction in righteouſneſs unto every good work*, may include { Conſolation. / Exhortation.

1. A Uſe of *Conſolation* is, when we apply the comforts that riſe from any doctrine unto the particular ſtate and conſciences of our hearers. This is one main end of the Scriptures, which Rom. 15.4 were written for our learning, *that we through patience and comfort of the Scriptures might have hope*. And it ſhould be the ſpecial care of a Miniſter, to attend τῇ παρακλήσει, unto Conſolation, Iſa 40.1. (as the word may ſignifie) like a wiſe Phyſician to 1 Tim.4. apply *Lenitives* and *Cordials*, where the condition 14. of the Patient does require it, as well as *Corroſives* and *Purges*.

This Uſe may be amplified by theſe three heads:

1. By the promiſes that are made in Scripture.
2. By the experience of others.
3. By removing of ſuch doubts and ſcruples as

an

an afflicted ſoul might ſuggeſt.

In all afflictions, whether outward or inward, we ſhould endeavour to chear up the faith of the dejected hearer, by propoſing ſuitable comforts, by raiſing his thoughts from *ſenſe* to *faith*, from *preſent* things to *future*; Preſſing upon him the conſideration of Gods *wiſe Providence*, by which all things are diſpoſed for the beſt; his *ſure Promiſes* in Chriſt, by whom we may certainly enjoy plentiful redemption and eternal glory: And though for the preſent the way of Piety may ſeem to be full of trouble and oppoſition, yet 'tis moſt ſafe in the *iſſue*; and the day of redemption does draw nigh, when thoſe that are good ſhall be delivered from all their ſufferings, and every man ſhall receive according to his work. Eccl. 3. 11. Rom. 8. 28

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis ſo principal a part of preaching, that *Acts* 13. 15. all that was to be ſpoken is called *Exhortation*. The chief end of an Orator is to perſwade (ſay the Philoſophers;) *Finis Oratoris eſt perſuaſio*: And therefore that Preacher who in his diſcourſes does onely flouriſh in general notions, and does not drive at ſome particular argument, endeavouring to preſs upon his auditory the *belief* or *practiſe* of ſome *truth* or *duty*, is like an unwiſe Fiſher, who ſpreads his net to the empty aire, where he cannot expect any ſucceſs of his labours.

This Uſe hath two common heads of amplification { Motives to perſwade. / Means to direct.

1. *Mo*

1. *Motives* should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

1. { *Benefit* in doing it, } { *Honestum.* / *Utile.* / *Jucundum.* }

Laudable
Possible,
Facile.

2. { *Hurt* or *danger* in neglecting it, } { *Malum.* / *Inutile.* / *Amarum.* }

Which are capable of very many subordinate branches; and these may sometimes be the more effectually pressed, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle, *Eph.* 4.1. *I beseech you brethren by the mercies of God.* 2 Tim. 4.1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.*

1 Cor. 1. 10.
Phi. 2. 1, 2.

Means or directions should consist of such particulars as may best conduce to the attaining of any *grace*, or the *performance* of any duty. And these may may be either

1. *General*; as Prayer, seeking it from God, who is the foundation of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, &c.

2. More *Special*; according as the nature of several subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applied: They are frequently mentioned under more, and different names; but they are all reducible

ducible to these heads; It is not necessary they should be all insisted upon in every Sermon, but onely such of them, as may be most *suitable* to the Text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be carefull to renew that impression, which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suit with the *introduction*, which must insinuate into the love and attention of the hearers; so τὰ πάθη, more *eager and vehement affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie *method*, and true *Logick* of a Sermon, which was the first thing proposed to be discuss'd, and being rightly understood, may be a very great help to facilitate this service of preaching.

The next general head to be insisted upon is, concerning the invention of *matter*, where there are two things considerable. 2 Matter

1. The seasonableness of it to the time and auditory.

2. The pertinency of it to the text, or ſubject we are to treat of.

The firſt of theſe muſt be left to the prudence of the Miniſter, in diſtinguiſhing of times and emergencies, in applying himſelf to the ſeveral conditions and neceſſities of his hearers, whether they are to be taught and inſtructed in ſome neceſſary truth, or to be excited unto ſome neceſſary duty: to which purpoſe, he muſt conſider whether the generality of his hearers be either ignorant or knowing; whether enemies to Religion, or Profeſſors of it; whether meerly formal, or truly pious; whether more chearful and zealous, or more cold and ſluggiſh: According to which variety, his Doctrine and expreſſions muſt be variouſly ſuited. To uſe the ſame matter and manner in all Auditories, is as if a Shoemaker ſhould make all his ware of an equal ſize for children and men, great and little; there being as much difference betwixt the inward gifts and neceſſities, as betwixt the outward ſtatures: As in other invitations, we carve that to the gueſts which is moſt ſuitable to their ſeveral palats and apdetites; ſo in theſe ſpiritual feaſts, we ſhould be careful to fit our preparations unto the capacity and edification of the hearers: This is the meaning of the Holy Ghoſt, ὀρθοτομεῖν τὸν λόγον, *rightly to divide the Word of truth*; when like a faithful *Steward*, he does proportion his diſpenſations according to the exigencies of the Family; when like a wiſe Phyſician, he does fit his preſcriptions according to the ſeveral neceſſities of his Patients. This is to have *the tongue of the learned, which knows how to ſpeak a word in due ſeaſon.*

Luk. 12. 42.
Iſa. 50. 4.

2. The

2. The matter must be pertinent and natural unto the subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much dryness and slowness in their compositures, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

- Prayer.
- Reading.
- Meditation.

By the first, we must be prepared and directed both in our judgements and affections; by the second, we may inform and furnish our selves with materials; by the third, we may digest them into the most proper way for the edification of others. *Lectio inquirit, oratio postulat, meditatio invenit, contemplatio degustat* (saith a Father;) Prayer does desire, Reading does enquire, Sudy and Meditation do discover and digest. Augustin. de Scalis paradis. c. 2.

1. *Prayer*, that God would direct and enable us for the particular service that lies upon us. It was an usual saying of *Luther*, *Bene orâsse est bene studuisse*; he always found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer: And certainly the weightiness of the service may

juſtly deſerve this preparation. For if Queen *Eſther*, if *Nehemiah*, being to ſpeak unto an earthly King, for the temporal ſafety of their people, did firſt prepare themſelves this way, much more then ſhould Miniſters, who are to be Embaſſadors from the great God, concerning that weighty buſineſs of mens eternal ſalvation.

2. *Reading.* It was the Apoſtles advice to *Timothy*, 1 *Tim.*4 13. *Give attendance to Reading.* And he ſayes, that it is the ſtudy of the Scriptures, that muſt make *the man of God perfect, throughly furniſhed*, 2 Tim. 3. 17. If this were neceſſary in thoſe primitive times, when men were extraordinary inſpired with ſpecial gifts; much more now, when we cannot expect any immediate infuſion, but muſt apply our ſelves unto the natural proper means of attaining any ability.

3. *Meditation* and *ſtudy*, 1 Tim. 4. 15. *Meditate on theſe things*, give thy ſelf wholly to them; ἐν τούτοις ἴσθι, *Be in them*; which phraſe implies much intention and induſtry in our ſtudies. *Demoſthenes* would have ſuch a one branded for a pernicious man to the Commonwealth, who durſt propoſe any thing publickly which he had not before-hand ſeriouſly pondered. What impudence is it then in the great buſineſs of ſalvation, when a man appears before the Church, Angels, God himſelf, to diſcourſe in a looſe irreverent manner, ſo as to nauſeate and flat the devotion and attention of the hearers, to proſtitute the eſteem and authority of that ſacred ordinance

Nic. Hemming. De Paſtore.

Let ſuch raſh perſons conſider, *Qualis ſit res ovile*

ovile Chriſti, quam pulchra & Deo grata ſit ovinum Chriſti ſocietas, in cujus medio Dominus ille eſt, cui ſol & luna famulantur, cui adſunt miniſtri ejus millia millium & decies centena millia; Quantæ molis eſt regnum Chriſti erigere, & Satanæ palatia demoliri, &c?

But now becauſe amongſt thoſe helps of invention which fall under the Rules of Art, this of *Reading* is one of the principal, therefore it will deſerve a more large and particular conſideration.

There are two things which in our reading and ſtudy may be of great advantage. 1. Good Books. 2. A right Method and *ſeries* of matter to be firſt and moſt exactly inquired into.

There is no external help more effectual to direct a man unto pertinent uſeful matter upon all ſubjects and occaſions, then a *well-contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourſe unto the advice of other grave and learned men, who (it may be) have beſtowed a great part of their time and ſtudy, in the reſolution of that particular buſineſs which he hath occaſion to enquire into.

There are many men whoſe natural parts would extremely improve and grow very eminent, if they had but the knowledge and help of ſuch Authors, as are moſt ſuitable to their *genius* and employment, whereas on the other ſide their abilities are much damped and kept low, whileſt they are confined only to a ſcant ill choſen Library.

There is as much Art and benefit in the right

choice of ſome books with which we ſhould be moſt familiar, as there is in the election of other friends or acquaintance, with whom we may moſt profitably converſe.

And this knowledge of Books, as it is in it ſelf a very *ſpecious* part of learning, making oftentimes more pompous ſhew then the knowledge of things, ſo is it likewiſe of very great uſe and advantage: For the attaining of this, the moſt proper effectual way is, by our own ſtudy and experience in the works of ſeveral Authors: But becauſe that is a buſineſs of vaſt induſtry and much time, ſcarce conſiſtent with the frequent returns of publike ſervice required of a conſtant Preacher, unleſs he be beforehand qualified for this by his education and leiſure at the Univerſity; therefore there is another help to expedite our enquiry in this kinde; namely, the peruſal of ſuch books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have publiſhed, with the ſeveral *ſubjects* they have inſiſted upon their *Editions*, *Tranſlations*, *Corruptions*, their: eſteem and authority; of which kinde there are ſeveral Writers, both Proteſtants and Papiſts: Such are theſe Diſcourſes.

Pauli Bolduani *Bibliotheca Theologica.*
Georg. Draudii *Bibliotheca Claſſica.*
Euſebius *de Scriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani Juſtiniani *Index Univerſalis.*
Johan. Molani *Biblioth. materiarum.*

Photii

Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſani *Synopſis de Patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongſt whom there are ſome that go by an Alphabetical order of the Authors names, as *Photius, Sextus Senenſis, Poſſevius, &c.* Others obſerve an Alphabetical order in ſetting down the ſeveral matters and ſubjects they inſiſt upon; as, *Bolduanus, Draudius, Geſner, Juſtinianus, &c.* So that if a man would know either what ſubject any particular Authors have treated upon, or what Authors have treated particularly upon any ſubject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantagious helps for the underſtanding of books in general; but more particularly, the Authors which are moſt proper and uſeful for the ſtudy of a Divine are reducible to theſe three heads;

Thoſe which concern the ſtudy either of { Scripture. / The Body of Divinity. / Antiquity.

The underſtanding of Scripture being one of the chief buſineſſes of a Miniſter, to which all his other ſtudies are ſubordinate;

'Tis to be ſuppoſed therefore in the firſt place, that he is provided with the Old and New Teſtaments, both in their *Originals* and moſt authentick *Tranſlations.*

Translations of the Bible.

The chief Translations of the Bible may be distinguished into those which are either in the Learned / Vulgar } Language.

The Translations of the Old Testament into the *learned* Language, are chiefly of five heads.

1. Into *Chaldee*, commonly called the *Targum*, or *Chaldee Paraphrases*, which in the *Historical* Books do for the most part render the true sense of the Original, but in the *Hagiographa* is exceeding full of mistakes, and do seldome come neer the right meaning.

2. Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters, (as the Tradition goes) which hath been always esteemed of great authority and repute.

The other great Translations by *Aquila*, *Symmachus* and *Theodosio* are now lost, excepting onely some few fragments of them which yet remain.

3. Into *Arabick*; This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, Psalms, and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translation; and by some corrupt copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4. Into *Syriack*, This hath been esteemed for genuine and faithful.

5. Into *Latine*, of which Version there are several kindes, but the chief of them are these five.

1. The

1. The *Vulgar*, commonly aſcribed to S *Hierome*, though there be great reaſon to doubt of it.

2. *Pagnines* Tranſlation, which is of good antiquity and eſteem, publiſhed *An. Dom.* 1523. altered by *Arias Montanus*, in the Interlineary Bible.

3. The *Tigurine* Tranſlation begun by *Leo Juda*, and finiſhed by other Reformed Divines, *Anno Dom.* 1543. publiſhed by *Robert Stephens* Munſters. 1557. with Notes annexed, which he aſcribes to *Vatablus*.

4. The Tranſlation of *Sebaſtian Caſtalio*, which is for the moſt part very elaborate and ſubtile, but not without too much affectation of Eleganee, publiſhed firſt, *Anno Dom.* 1551.

5. The Latine Verſion which is in moſt common uſe amongſt us, being performed by thoſe learned men *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgement.

The Tranſlations of the New Teſtament into the learned Languages are either into { *Syriack* / *Latine*.

1. The *Syriack* is of good antiquity and eſteem, but was heretofore defective in ſome Books, namely the 2 and 3 Epiſtles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypſe*, which have been lately ſupplied ſupplied by Mr *Pocock*.

2. The *Latine* Tranſlations are chiefly of three kindes, namely, 1. The *Vulgar*. 2. *Eraſmus*. 3. *Beza*, which are are all commonly known, and in their ſeveral kindes of good repute.

Now

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the eighths time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latine* Version, and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so stiled, because it was finished in that place by some *English* exiles in Queen *Maries* time, being first published, *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeths* Reign, by Archbishop *Parker* and others; which because it was not so exact and carefully done, too often following the *Greek* rather then the *Hebrew*, and so liable to divers mistakes (as may appear in the Reading-Psalms of the *Liturgy*) therefore King *James* caused another most exact Translation to be made of it in his time; which is by way of distinction called,

3. The *Kings* Bible; being that which is now in common use amongst us.

Editions of the Bible.

The various editions of the Bible in the learned Languages have been so multiplied, that it is not easie (if possible) to recite them: Amongst those that are esteemed either of greatest Antiquity, Elegance or Correctedness, I still mention some of the chief.

Hebrew with translations.

1. The *Hebrew*, with other Translations annexed, is of several kindes and editions.

The

The Complutenſian in *Spain*, containing the *Hebrew*, *Greek*, *Latine*, together with the *Targum* upon the Pentateuch, in ſix Tomes, fol. *Anno Dom.* 1515.

Munſters edition, with his *Latine* Verſion, and ſome Notes out of the *Rabbines*, printed at *Baſil*, *An. Dom.* 1534.

The King of *Spains* Bible, printed at *Antwerp*, 1571. in eight Tomes, fol. containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphraſe and Vulgar, with a *Latine* Tranſlation of the 70. and *Targum*; And for the New Teſtament, the Original *Greek*, the Vulgar and *Syriack* Verſions, together with a *Latine* Tranſlation of the *Syriack* by *Guido Boderianus*; beſides an Interlineary Bible, and a large *Apparatus*: All very elegantly and correctedly printed.

Vatablus his edition in three *vol. fol.* 1586. Containing the *Hebrew*, the *Septuagint* and *Latine*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spains* Edition, excepting onely the Interlineary Bible and the *Apparatus*; and having further added the *Samaritan* Pentateuch, and a Tranſlation of it, a *Syriack* Tranſlation of the Old Teſtament, and an *Arabick* Tranſlation of the whole Bible, with *Latine* Tranſlations to each of them: A very pompous magnificent work, had the *Corrector* beſtowed as much diligence and skill, as the *Publiſhers* did coſt.

2. The edition of the Hebrew Text without Tranſlations, are likewiſe of divers kindes:

Hebrew alone.

By *Plantine*, with much truth and exactneſs, both

both in *fol.* —*quarto*, *octavo*, with and without points at ſeveral times.

By *Robert Stephens* at *Paris* in *quarto* in a very fair large Character, and after very elegantly and moſt correctedly in 16°.

By *Hutter* in a fair elegant Character, which diſtinguiſheth the radical and ſervile, the deficient and quieſcent letters, *Hamburg*, 1587.

By *Buxtorfe*, with large *Rabbinical* Notes and Comments, 1618.

Septuagint 3. The *Septuagint*, diſtinct from the Original Text, is printed at *Rome*, and at *London*. At *Franckford* and *Paris* with a Latine Tranſlation, and the fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus* and *Theodoſio*; which fragments may likewiſe be had diſtinct in *Druſius* his *Fragmenta Veterum*, augmented with ſeveral other Explications and Annotations of his own.

New Teſt. 4. The New Teſtament for the chief Edition of it hath been mentioned before, beſides which there are very many others that are commonly known.

Next to theſe there are ſome other Diſcourſes that in their ſeveral kindes may be very uſeful. Amongſt theſe ſome are

1. Preparatory.
2. Principal and more direct.

1. Thoſe may be ſtiled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; Such as theſe:

Ferdin. *de Eſcalante Clypeus concionatorum.*

Wolfang. Franzius *de Interp. S. Script.*

Salom.

Salom Glaſſii *Philologia ſacra.*
And. Hyperius *de S. Script. lectione.*
Flaccii Illyrici, *Clavis Scripturæ pars ſecunda.*
Jo. Euſeb. Nierembergius *de Origine Scripturæ.*
And. Rivet. *Iſagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. *de Tena Iſagoge.*
Michaelis Waltheri *Officina Biblica,*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under theſe three Heads:

1. Concordances.
2. Commentaries.
3. Reconcilers.

1. *Concordances* are of very great uſe, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the moſt proper Quotations, as alſo for the directing of us unto ſuch Texts of which we have onely ſome confuſed imperfect remembrance.

Theſe are of two kindes, for { Words. / Things.

Concordances for *Words*, are thoſe which reckon up the ſeveral places wherein ſuch a word is mentioned.

Theſe

These are either for the Original
- Old Testam. { Hebrew, *Buxtorfius.* / Chaldee, in some places of *Dan. & Is. Mart. Trostius.*
- N. Testam. in Greek { *Hen. Stephanus.* / *Lucii Lexic.* N.T.
- Old Testament into Greek by the Septuagint, *Conrad. Kircherus.*
- New Testam. into Syriack, *Mart. Trostius.*
- Both into { Latine. *Hen. Stephanus.* / English. *Cotton, Newman.*

Translations

A Concordance of *things* does sum up all the pertinent Scriptures unto any particular head or common place which drive at the same sense, though it may be of different words: Some of these are in *Latine*; as,

Allotti *Thesaurus.*
Berchorii *Index moralis.*
Pet. Eulardi *Concordantiæ morales.*
Marlorati { *Thesaurus.* / *Enchiridion.*
Dan. Tossani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kind in our *English* Tongue:

Mr. Bernards *Thesaurus Biblicus.*
The *Fort-Royal* of the Scriptures.
Clarks *Holy Oyl.*
Wilsons *Dictionary.*

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as,

Flaccii

Flaccii Illyrici Clavis Scripturæ.
Mr. *Leigh's Critica Sacra.*
Petri Ravanelli Bibliotheca ſacra.
Commentators are either { Matter. / upon ſome particular } Books.

Thoſe I ſtile Commentators upon *matter*, who do inſiſt upon the explaining of ſome peculiar ſubject, diſperſedly contained in the ſeveral parts of Scripture. Such are thoſe that handle

Scripture-Philoſophy; as,
Valeſius *de Sacra Philoſophia.*
Levinus Lemnius *de Plantis ſacris.*
Franc. Rueus *de Gemmis ſacris.*
Wolf. Franzius *Hiſt. Animalium ſacr.*
Joan. Buſtamantinas *de Animalibus S. Scripturæ.*

Scripture-Chronology; as,
Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughtons *Conſent.*
Laur. Codomanni *Annales S. Scripturæ,*
Mr. Lightfoot his *Harmony.*
Sir Walter Rawleigh's *hiſtory.*
Jac. Saliani *Annales à creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*
Dr. Drake.
Ja. Uſherii *Annales.*
Dr. Simſons *Chronologia.*

Scripture-Geography, or Topography; as,
Jo. Adamannus *de ſitu terræ ſanctæ.*
Chriſt. Adricomii *Theatrum terræ ſanctæ.*
Bocharti Geographia ſacra.

David

David Chytræi { *Itinerarium.* / *Chronic.* } *totius S. Scrip.*

Mr. Fuller *Holy land.*
The Travels of the Patriarchs.

Scripture-Measures and Weights, as,

Boizardus.
Dav. Chytræus.
Rob. Cenalis.
Pet. Ciaconius.
Epiphanius.
Hulsius.
Joh Mariana.
Occho.

The Proverbial expressions either used or alluded to in Scripture, or *Adagialia Sacra*, as,

Martin. Delrius.
Joan. Drusius.
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispalensis *de Alleg.*
Hieron. Laureti *Sylva Alleg. totius Scripturæ.*
Ottomarus Luscinius.
Roberti Holcot. *Alleg. utriusque Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.
Cassiodorus.

Flaccius

Flaccius Illyricus *in parte secunda.*
Barthol. Westhemeri *Tropi insigniores ex utroque Testamente,*

There might be divers other the like subjects instanced in, but these are some of the chief. Now in all difficulties that refer to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, then from others, who do more promiscuously comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kindes: I shall mention only some of of those whose names are common and most eminent.

Upon the Whole Bible.

See many other Commentators mentioned in Possevin Draudius Schotus, The Oxford Catalogue.

* ENgl. Annotat.
Hugo Cardinalis
* Diodate Annot.
* Hugo Grotius
Jo. de la Hay
Nicol. Lyranus
Mariana
Quistorpius
Waltherus
Steph. Monochius
* Pareus
Conrad. Pelicanus
Piscator
Eman. Sa.
Jacob Tirinus
Dutch Annotations.

On the Pentateuch,

Hen. Alstedius
Benedict. Aretius
* Henry Ainsworth
Jac. Bonfrerius
Jo. Brentius
Francis. Junius
Tho de Vio Cajetanus.
* Johan. Calvinus
Serapi. Cappo à Porreda
Catena Veterum

Dav. Chytræus
Jo. Duſius
* Paulus Fagius
Ferus
Gregorius Magnus
Arth. Jackſon.
Corn. à Lapide
Oleaſter
Fab. Paulutius
Piſcatoris Queſtiones
* Auguſt. Steuchus Eugubinus
* Theodoret
* Toſtatus
Jo. Trap.

On *Geneſis.*

Tho. Aquinas
Auguſtinus
Jo. Chryſoſtome
Cyrillus Alexand.
Mart. Delrio
Benedict. Fernandez
Jo. Gerhardus
Jo. de la Hay
D. Hieronymus
Mart. Lutherus
Aug. Marlorate
* Pet. Mart.
* *Joh. White on 3 firſt ch.*
Needler.
Wolf. Muſculus
Joh. Mercerus
Marinus Marſenius
Origines
Dav. Paræus
Ben. Pererius
* And. Rivet
Victorin. Strigelius
* *And. Willet*
Lod. Yſtella
Hulder. Zuinglius
Chriſt. Cartwright
Runigopius.

Upon *Exodus.*

John de la Hay
Janſenius in 15 priora cap.
Arth. Lake in cap. 19.
* Lorinus
Chriſtoph. Pelargus
Balthazar. Paez in 15 p. cap.
Benedict. Pererius in 15 p. cap.
* Andrew Rivet.
* *And. Willet*
Hulder. Zuinglius
Chriſt. Cartwright
Brentius

On

On *Leviticus.*

Cyrillus Alexand.
* Jo Lorinus
Origenes
Chriſtoph. Pelargus
Pet. Serranus
* An. Willet

On *Numbers.*

Guil. Atterſol
Franciſ. Junius
* Johan. Lorinus
Origenes
Chriſt. Pelargus

On *Deuteronomy.*

* Jo. Lorinus
Mart. Luther
Chriſtoph. Pelargus
Aug. de Quiros.
* Jo. Wolfius

On *Joſhuah.*

Auguſtinus
Bonfrerius
Brentius
Cajetanus
* Calvinus
Carthuſianus
Chytræus
Druſius
Jo Ferus
Arth. Jackſon
Lavaterus
Corn. à Lapide
Jo Mayer
* And. Maſius
Coſm. Magalianus
Arias Montanus
Origenes
* Nicol Serrarius
Rupertus
* Theodoret
* Toſtatus
Hugo. de S. Victore
* Jo. Wolfius.

On Judges.

Auguſtinus
Jac. Bonfrerius
Jo. Brentius
Mart. Bucer.
Tho. de Vio Cajetanus
Chytræus
Jo. Druſius
Jo. Ferus
Corn. à Lapide
Ludo. Lavater
Jo. Mayer
Pet. Martyr
Arias Montanus
Coſm. Magalianus
Pellicauus
Rich. Rogers
Nic. Serrarius
* Theoderet
* Toſtatus
Hugo de S. Victore

On Ruth.

Gab. Acoſta
Ven. Beda
Jac. Bonfrerius
Jo. Brentius
Tho. à Vio Cajetanus
Chytræus
Ioh. Druſius
Lud. Lavater
Corn. à Lapide
Io. Mayer
Pellicanus
Nic. Serrarius
* Gaſp. Sanctius
Topſhel
* Toſtatus
* Theodoret
Hugo de S. Victore

On Samuel.

Io. Brentius
Tho. de Vio Cajetanus
* Io. Calvinus
Dion. Carthuſianus
Io. Druſius
Hieronymus
Corn. à Lapide
* Pet. Mart.

Men-

Mendoza
Io. Mayer
Origenes
Pellicanus
Nic. Serrarius
* Gasp. Sanctius
* Victor. Strigelius
* Theodoret
Toſtatus
Hugo de S. Victore
* An. Willet

on the Kings.

Io. Brentius
Cajetanus
Carthuſianus
Corn. à Lapide
* Pet. Martyr
Io. Mayer
Origines
Pellicanus
Nic. Serrarius
* Gaſp. Sanctius
Vict. Strigelius
* Theodoret
* Toſtatus
Hugo de S. Victore

on the Chronicles.

Cajetanus
Carthuſianus
Io. Druſius
Hieronymus
Corn. à Lapide
Lud. Lavater
Jo. Mayer
Nic. Serrarius
* Gaſp. Sanctius
* Theodoret
* Toſtatus

on Ezra.

Ven. Beda
Jo. Brentius
Cajetanus
Lavaterus
Corn. à Lapide
Io. Mayer
* Gaſp. Sanctius
Hugo de S. Victore

On *Nehemiah.*

Beda
Brentius
Cajetanus
Ferus
A Lapide
Lavaterus
Jo. Mayer
Mr Pilkinton
Nic. Serrarius

On *Esther.*

Brentius
Cajetanus
Drusius
Jo. Fevardentius
Lavaterus
Corn. à Lapide
Jo. Mayer
Pet. Merlinus
Rabbanus Maurus
Nic. Serrarius
* Gasp. Sanctius
Cowper

On *Job.*

Jo. Bolducns
Jo. Brentius
* Jo. Calvinus
* Jos. Caryl.
Catena 24. Græc. Doct.
Jo. Cocceus
Balth. Corderius
Jo. Drusius
Jo. Ferus
Gregorius Mag.
Lud. Lavaterus
* Jo. Mercerus
Pet. Merlinus
Origines
* Jo. de Pineda
* Aug. Steuchus Eugubinus
* Gasp. Sanctius
Mr Abbot.

On

On the *Pſalmes.*

Ant. Angelius
Hen. Ainſworth
Ameſius
Tho. Aquinas
Auguſtinus
Bellarminus
Fred. Balduinus
* Calvinus
Carthuſianus
Catena Græc Doct.
Euthymius
Dr. *Mayer*
Beza
Abbot
Cartwright *on* 15 *Pſ.*
* Sedgwick *on* 23 *Pſ.*
* Arthur Jackſon
* Jo. Foord
Gilb. Genebrardus
Hieronymus
Corn. Janſenius
Pet. Lombardus
* Jo Lorinus
* Mollerus
* Marloratus
Ar. Montanus
* Wolf Muſculus
* Muis
Rob. Rollocus
Abra. Scultetus
Vicars
Dickſon
Gouge *on* 116.
Dan. Dyke 124 *Pſ.*
Downham 15 *Pſ.*
Pierſon *on* 27, 84, 85, 87.

On the *Proverbs.*

Ro. Baynus
Ven. Beda
Cajetanus
* Tho. Cartwright
Jo. Dod
Hieronymus
Rob. Holcot
Janſenius
Jermyn
A Lapide
Lud. Lavator
Luther
Melanchthon
* Jo. Mercerus
* Salazar
Dr. Mayer
Fran. Taylor
Jo. Trap.

On Eccleſiaſtes.

Beda
Bonaventura
Jo. Brentius
Hugh Broughton
Thomas Cartwright
Jo. Cotton.
Cajetanus
Jo. Ferus
Thomas Granger
Hieronymus
Janſenius
Lavaterus
Lorinus
Lutherus
* Mercerus
Melancthon
* *William Pemble*
Jo. de Pineda
Fra. Sanchez
Serrarius
Tollenarius
Hugo de S. Victore
Jo. Trap

On the Canticles.

Hen. Ainſworth
Hen. Alſted
Anſelmus
Tho. Brightman
Carthuſianus
Catena. Græc. Patrum
Jo. Cotton.
Foliot
Arch. Jackſon
Robotham
Mart. Delrius
* Mich. Ghiler
Gregorius M.
Hieronymus
Lutherus
Jo. Mercerus
De Ponte
* Gaſp. Sanctius
Paulus Sherlogus
* Theodoretus

On Iſaiah.

Tho. Aquinas
Did. Alvarez
Beda
Jo. Brentius

Hen.

Hen. Bullingerus
Cajetanus
* Calvinus
* Cyrillus Alex.
W. Day.
Euſeb. Cæſari.
* Fran. Forerius
Hieronymus
Cor. à Lapdie
Lutherus
Oleaſter in Iſaiam
* Marloratus
Hen. Mollerus
* Wolf. Muſculus
Mich. de Palacio
Hect. Pintus
Aug. de Quiros
* Gaſp. Sanctius
Abra. Sculletus

On Jeremiah.

Tho. Aquinas
Jo. Brentius
* Jo. Calvinus
A Caſtro
* Pet. à Figueiro
* Mich. Ghiſterius
Hieronymus
A Lapide
Maldonatus
Origenes
* Sanctius
* Theodoretus

On the Lamentations of Jeremiah.

Gab. Acoſta
Tho. Aquinas
Bonaventura
Broughton
* Jo. Calvinus
Mart. Delrius
Ferus
* Pet. à Figueiro.
Hieronymus
Cor. à Lapide
Jo. Maldonatus
* Pet. Martyr
Melancthon
Origenes
Hector. Pintus
* Gaſp. Sanctius
* Theodoret.
Dan. Toſſanus
John Udal
Hugo de S. Victore
Hulder
Zuinglius
Flaccius

On Ezekiel.

* Calvinus
Carthusianus
Will. Greenhil
Georgius Mag.
Hieronymus
Junius.
A Lapide
Lavaterus
Maldonatus
Origenes
Hector Pintus
* Amand. Polanus
Pellicanus
* Gasp. Sanctius
Pet. Serranus
* Theodoretus
* Villalpandus
Steph. Zegedinus

On Daniel.

Hen. Alsted
Tho. Aquinas
Broughton
Bullingerus
* Calvinus
Carthusianus
Hieronymus
Fran. Junius
Cor. à Lapide
Lutherus
Maldonatus
Melancthon
* Parker
Ben. Pererius
Hect. Pintus
Amand. Polanus
Rollocus
* Sanctius
* Theodoretus
Jo. Wingandus
* *An. Willet*

On the 12. *minor Prophets.*

Beda
* Calvinus
Carthusianus
Cyrillus Alex.
Danæus.
Drusius
Steph. Fabricius
Pet. à Figueiro
Hieronymus

Hem-

Hemmingius
Cor. à Lapide
Arias Montanus
Fran. Ribera
* Gasp. Sanctius
* Jo. Tarnovius
* Theodoretus
D. Mayer
M. Hutchesou
M. Trap.

On Hosea.

Jo Brentius
Hiero. Guadalupensis
Lutherus
* Jo. Mercerus
Hen. Mollerus
Da. Paræus
Am. Polanus
* And. Rivet
Dr. Sibs
Dr. Reynolds
Imman. Trimelius
Theophylactus
* Hieron. Zanchius
Jer. Burroughs.

On Joel.

Joan. Faber
Lutherus
* Mercerus
Pareus
Hugo de S. Victore.

On Amos.

Jo. Brentius
Lutherus
* Jo. Mercerus
Seb. Benefield
Pareus
Mat. Quadratus
Ruffinus

On Obadiah.

Mar. Lutherus
* Mercerus
Edw. Marbury.
* Jo. Rainoldus
Hugo de S. Victore

On

On Jonah.

* *Bp. Abbot*	* *Ep. King.*
Gab. Acosta	Lutherus
Pet. Baro	* Joan. Mercerus
Jo. Brentius	Jo. Treminius
Jo. Fevardentius	Theophylactus
Fran. Junius	Atterfol

On Micah.

Jo. Brentius	Lutherus
Da. Cytræus	

On Nahum.

* Da Chytræus	Hector Pintus
* Ludo. Crocius	Theophylactus
Lutherus	Jo. Winkelmanus

On Habakkuk.

* Chytræus	Marbury
Lutherus	Winkelmanus

On Zephaniah.

* Martin. Bucerus	Jo. Winkelmanus
Lutherus	

On Haggai.

Frid. Balduinus	Jo. Ecchius

Phil.

Phil. Melanchon	Winkelmanus
David Pareus	
Rainolds	

On Zechariah.

Frid. Balduinus	* *Will. Pemble*
* Da. Chytræus	Jo. de Reyroles
Lutherus	Balth. Willius
Phil. Melanchon	

On Malachi.

Gab. Acosta	Amand. Polanus
Frid. Balduinus	Aug. de Quiros
Dav. Chytræus	*Will. Sclater*
Jo. Martinus	* *Rich. Stock*
Melanchon	Winkelmanus
Hen. Mollerus	Balth. Willius

Upon the New Testament.

Ben Aretius	Fla. Illyricus
* Theod. Beza	Cor. à Lapide
* Tho. Cartwright	Marloratus
Carthusianus	Zach. Mutheſius
Drusianus Annot.	Alph. Salmeron
* Erasmus	*Jo. Trap*
Fulk	Dan. Tossanus
Gregorius M.	Hen. Hammond
Jo. Mayer	Jo. Lightfoot
* Heinsius	

Upon the four Gospels:

Tho. Aquinas	Augustinus
Ben. Aretius	Sebast. Barradius

Jo.

Jo. Brentius
* Lue. Brugenſis
Mart. Bucerus
Cajetanus
* Calvinus
* *Cartwright*
* Chemnitius
Catena Aurea
Ad. Contzen.
Lud. de Dieu
J. Gerſon
Nic. Gorranus
Hieronymus
Lightfoot
* Cor. Janſenius
Maldonatus
Jo. Mayer
Arias Montanus
Aloyſius Novarinus
Guido de Perpiniano
Rupertus
Alphon. Salmeron
Sculteſus
Theophylactus
Dan. Toſſanus
Jo. Trap
Hugo de S. Victore.

On *Matthew.*

Anſelmus
Aquinas
Alphon Avendanus
Auguſtinus
Ferus
Rod. Gualtherus
Claud. Guilliandus
Hieronymus
Hilarius
Phil. Melancton
Melo
* Muſculus
Aloyſ. Novarinus
Origenes
Pareus
A Ponte
Rob. Stephanus
Sibelius
Dan. Toſſanus
* Toſtatus
Ward
Dickſon

On *Mark.*

Albertus M.
Beda
Lamb. Danæus
Jo. Gerſon

An-

Angel del Pas	Jo. Winkelmanus
Rob. Stephanns	Vitale Zuccolo

On Luke

Ambroſe	Gaſ. Melo
Beda	Origenes
Bonaventura	Rob. Stephanus
Catena Græc. Patrum	* Did. Stella
Iſid. Clarus	* Fran. Tollet
Hier. Guadalupenſis	Vit. Zuccolo

On John.

Aquinas	Hutchinſon
Bonaventura	Hieron. Oſorius
Catena Gr. Patrum	Michael de Palatio
Chryſoſtomus	Ben. Pererius
Cyrillus Alex.	Chr. Pelargus
Hemingius	Ribera
* Jo. Ferus.	* Rob. Rollocus
Lutherus	* Fra. Tollet
Melanction	Paul. Tarnovius
Muſculus	A. Burgeſs on 17 John.

On the Acts.

Dan. Arcularius	Cajetanus
Beda	* Calvinus.
Brentius	Catena Vet. Pat.
Bullingerus	Chryſoſtomus

Joach.

Ioach. Camerarius
Lud. de Dieu
* Io. Ferus
Gregorius M.
Rod. Gualtherus
* Nic. Gorranus
Cor. à Lapide
* Lorinus
Malcolm
Io. Mayer
Aloſ. Novarinus
Oecumenius
Alph. Salmeron
Tho. Stapleton
Theophylactus
Dan. Toſſanus
Iohn Trap

Upon the Epiſtles.

Ambroſius
Anſelmus
Aquinas
Beda
Bullingerus
Cajetanus
* Calvinus
Chryſoſtomus
* Dav. Dickſon
* Guil. Eſtius
Nic. Gorranus
Rod. Gualtherus
Ben. Iuſtinianus
Grotius
And. Hyperius
* Cor. à Lapide
Pet. Lumbardus
Jo. Mayer
Muſculus
Oecumenius
Beat. Remigius
* Theodoret
Theophylactus
Dan. Toſſanus
Iohn Trap
Hugo de S Victore
Conrad. Vorſtius

On the Epiſtle to the Romanes.

Auguſtinus
Frid. Balduinus
Io. Brentius
Mart. Bucerus
Adam Contzen
Lud. de Dieu.
* Io. Ferus
Marcel. Ficinus
Io. Gerhardus
Gomarus
Olevianus

Sclater

Sclater on ch. 4.
* Pet. Mart.
Phil. Melanchon
* Wolf. Muſculus
Origines
* Da. Paræus
Elnath. Par.
Ben. Pererius
Rob. Rollocus
Ab. Scultetus
Dominic. Soto
Stapleton
* Fran. Tollet
And. Willet
Wilſon
Elton on ch. 7,8,9.
Goodwin on ch 9.

On the Epiſtles to the Corinthians.

Frid. Balduinus
* Pet. Mart. in Prim.
Phil. Melanchon
* Wolf. Muſculus
Tho. Morton in Prim.
* Dav. Pareus
Guil. Sclater
Tho. Stapleton
Geor. Wenrichius
Dr Sibs, 1 ch. 2, ep.

To the Galathians.

Auguſtinus
Frid. Balduinus
Jo. Brentius
Lutherus
* Muſculus
* Da Pareus
* Will. Perkins
Rob. Rollocus
Adam Sasbout
Jo. Wigandus
Jo. Winkelman
Luſhington

To the Epheſians.

* Paul Bain
Frid. Balduinus
Bodius
* Lud. Crocius
Lubinus
* Muſculus
Aug. de Quiros
Rob. Rollocus
Adam Sasbout
Ab. Scultetus

* Hieron. Zanchius	Geor. Wenrichius.

To the Philippians.

Hen. Airay	Ferguſſon
Frid. Balduinus	* Muſculus
Jo. Brentius.	Ad. Sasbout
* Gomarus	Io. An. Velaſquez
Lubinus	* Hieron. Zanchius

To the Coloſſians.

Frid Balduinus	* Muſculus
* Nic. Byfield	De Quiros
Tho. Cartwright	Rollocus
* Jo. Davenant	Sasbout
Edw. Elton	* Hieron. Zanchius
Melanchon	

To the Theſſalonians.

* Jo. Gomarus	* Will. Sclater
Jo. Jewel in Prim.	Pet. Steuartius
* Muſculus	* Zanchius.
Rollocus	Zuinglius
Bradſhaw	Wenrichius

To Timothy.

Alex. Ales	Ant. Fayus
Frid. Balduinus	Jo. Gerhardus
Lamb. Danæus	Coſma Magalianus
* Claud. Eſpencæus	Melanchon

Muſ-

* Muſculus	Lud. Soto major
Ad. Sasbout	Hemingius
* Sculteſus.	

To Titus.

Alex. Aleſius	Ad. Sasbout
* Lud. Crocius	* Ab. Sculteſus
* Claud. Eſpencæus	Lud. Soto major.
Coſ. Magalianus	* Tho. Taylor

To Philemon.

* Atterſol	Fran. Fevardentius
Brentius	* Gomarus
Danæus	Phil. Pareus
* Dan. Dike	Ab. Sculteſus

On the Hebrews.

* Dav. Dickſon	Mich. de Palatio
Jo. Gerardus	Fran. Ribera
* Gomarus	Sasbout
* An. Hyperius	Sculteſus
Polyc. Lyſerus	* Ludov. de Tena
Dav. Pareus	Dr. Gouge
Luſhington	

On the 7 Canonical Epiſtles.

Hen. Alſted.	Cajetanus
* Tho. Aquinas	* Calvinus
Beda	* Eſtius
Bullingerus	Faber. Stap.

Nic. Gorran	Salmeron
Rod. Gualther	Dan. Toſſanus
Nic. Hemmingius	Mat. Turnemannus.
Corn. à Lapide	

On the Epiſtle of James.

* Brochman	* Jo. Mayer
Didac. Daza	Dav. Pareus
Fran. Fevardentius	Balt. Paez
* Ja. Laurentius	Aug. de quiros
Lorinus	Tho. Manton

On the Epiſtles of Peter.

Ameſius	* Jac. Laurentius
Tho. Adams in ep. 2.	Lutherus
* Nic. Byfield	David Pareus
Clemens Alex.	Scholanus
Jo. Gerardus	Jo. Winkelman
* Gomarus	Turnemannus

On the firſt Epiſtle of John.

Auguſtinus	Turnemannus
Clem. Alex.	* Zanchius
* Lamb. Danæus	John Cotton
* Io. Ferus	Nat. Hardy
* Jo. Lorinus	

On the ſecond Epiſtle.

Clem. Alexan,	* Danæus

Jo.

Jo. Jac. Gryneus	Ed. Pocock
*Jo. Lorinus	

On the third Epiſtle.

*Lamb. Danæus	Edw. Pocock
*Jo. Lorinus	

On the Epiſtle of Jude.

Jac. Balduc	Lutherus
Clemens Alex.	Sam. Oates
* Danæus	* Will. Perkins
Fevardentius	Aug. de Quiros
Hyperius	Phil. Pareus
Fran. Junius	Sa-bout
*Lorinus	* Sibelius
Tho. Manton	* William Jenkyn

On the Revelation.

Alabaſter	Napier
Albertus Magnus	Forbes
Alcazar	Joh. Gerardus
Alſted	Gorranus
Anſelmus	Jo. de la Hay
Auguſtinus	A Lapide
Beda	Laurentius
* Brightman	Caſp. Melo
Joach. Camerarius	* Mede
Dav. Chytræus	Perkins in 2. pr. cap. 3.
Will. Cowper	Ribera
Dent.	Toſſanus
Lud. de Dieu	Viegas
Pareus	Stephens
Cotton 13 ch.	

Amongſt all theſe Commentators, it would be too great preſumption for any private man to compare them, or ſay which is beſt; ſince there is ſcarce any one ſo well acquainted with all of them, as to be able to paſs ſuch a cenſure: And beſides, amongſt thoſe that are commonly known, there are but few that agree in the ſame judgement, one preferring this, and another that; and therefore it will be ſafeſt to give onely ſome general characters of them.

Some of the Interpreters are more eſpecially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambroſe*, *Auguſtine*, *Bernard*, *Chryſoſtome*, *Cyril*, *Alex.* *Euſebius*, *Gregory* the Great, *Gregory Nſſen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*.

Amongſt the later Writers ſome are eminent for their Oxthodox ſound judgements, proper and uſeful matter: So the Proteſtant Commentators in general; as, *Alſted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Daneus*, *Druſius*, *Gerard*, *Hyperius*, *Junius*, *Lavater*, *Luther*, *P. Martyr*, *Melanchthon*, *Mercer*, *Moller*, *Muſculus*, *Parens*, *Piſcator*, *Rivet*. *Rolloc*, *Scultet*, *Tarnov*. *Zanchy*, *&c.*

More eſpecially our Engliſh Divines; whoſe abilities and genius's (when they apply themſelves this way) do for the moſt part raiſe them up above the common pitch of other Writers; as may appear in the works of *Ainſworth*, *Ames*, *Bain*, *Byfield*, *Brightman*, *Cartwright*, *Davenant*, *Mayer*, *Perkins*, *Slater*, *Willet*, *&c.*

Amongſt the Popiſh Interpreters, ſome are more eminent for their ſubtilty and rational learning

ing in the explaining of Scripture; such were generally those *Schoolmen* who have undertaken to comment upon it; as, *Albertus*, *M. Alexand. de Ales*, *Aquinas*, *Bonaventure*, *Cajetan*, *Carthusian*, *Daza*, *Estius*, *Mich. de Palatio*, *Dominic. Soto*, *&c.*

Others amongst them are eminent for solid pious matter, in practical things, and points not controverted; as, *Ferus*, *Jansenius*, *Brugensis*.

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *Gorran à Lapide*, *Lorinus*, *Maldonat*, *Masius*, *Mendoza*, *Pererius*, *Pinida*, *Ribera*, *Salmeron*, *Sanct. Serrarius*, *Tolet*, *&c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kinde, the Homilies of the ancient Fathers are the first and most eminent; as, those of *Augustine*, *Bernard*, *Chrysostome*, *Chrysologus*, *Gregory*, *&c.*

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty: But there are some emongst them of better esteem; as,

Protestants.	Papists.
Dr. *Boys*	*Bessens*
Dietericus	*Coppenstenius*
Jac. Laurentius	*Fonseca*
Stumphius	*Gal. Inchino.*
Zepperus	*Labata*
	Mussus

To which may be added those discourses of this kinde upon occasional subjects:

Georgii Grossi Thesaurus concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Anniversariarum, Pœnalium, Auspicatoriarum, Valedictoriarum, &c.

Pontani conciones funebres ex variis Autoribus collectæ.

Jo. Noviomagi Penu concionum tum nuperarum, tum funebrium.

Jo. Geminiani conciones funebres.

A Collection of English Funeral Sermons, stiled Θρήνοι.

L. Verulam his advance of Learning.

'Tis the common opinion, that amongst all such kindes of works, our English Sermons and Treatises are most elaborate and useful. It was the judgement of a very learned man, *That if the choice and best observations which have been made dispersedly in our English Sermons (leaving out the largeness of exhortations and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that hath been written since the Apostles times.*

And certainly there is either some special eminency in their writings, or else there is some peculiar *genius* in men of the same Countrey, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practical Divinity some of the most eminent:

Bp.

Bp. Andrews
Mr. Atterſol
Mr. Ball.
Mr. Baine
Mr. Byfield
Bp. Bilſon
Mr. Bolton
Mr. Burroughs
Mr. Caryl
Bp. Cooper
M. Cotton
Mr. Dod
Bp. and M. Downham.
M. { Dan. } Dyke
{ Jerem. }
Dr. Featley.
M. Gataker
Dr. Tho. Goodwin
Dr. Gouge
M. Greenham.
Bp. Hall
Dr. Harris
Mr. Hieron.
Mr. Hooker
Dr. Jackſon
Bp Lake
Mr. Mayer
Bp. Morton
M. Pemble
M. Perkins
Dr. Preſton
Dr. Reynolds
M. *Rogers*
Dr. Saunderſon
Dr. Sibbs
M. Smith
Dr. Taylor
Bp. Uſher
M. Wheatly
Mr. Jenkin.
Mr. Anth. Burgeſs.

Thus much concerning the two firſt kindes of books that tend to make a man a good Textuary, namely, Concordances and Commentators. The third ſort that was nominated, is Reconcilers:

Thoſe are called *Reconcilers*, which do purpoſely inſiſt upon the unfolding and reconciling of ſuch Scriptures as ſeem oppoſite to one another: of which kinde are

Althameri Conciliatio locorum pugnantium
Alba in difficiliora loca.
Gerardi Bergomenſis Conciliatio V. T. cum N. Cameron.

Cume-

Cumerani Conciliatio loc. pug.
Estius in difficiliora loca.
Junii Parallela.
Menasseth Ben. *Israel Conciliatio.*
Maimonides Doctor Perplexorum.
Pelargi Quæstiones.
Sebarpii Symphonia Prophetarum.
Spanhemii Dubia Evangelica.
Mich. Waltheri Harmonia totius Scripturæ.
Thaddæus.
Streets dividing of the hoof.

In which Authors a man may justly expect to finde the great difficulties of Scripture more exactly discussed and unfolded, then in other Commentators.

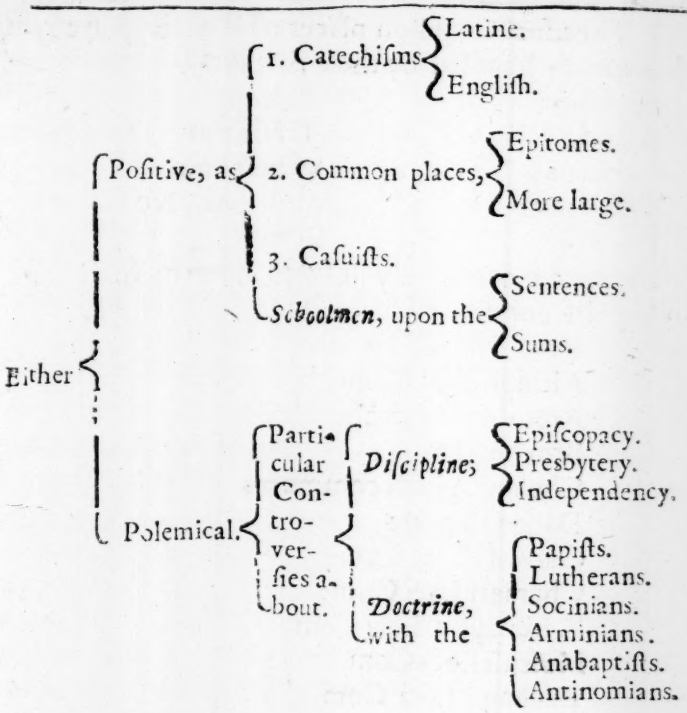
To these may be added such *Critical* discourses as do make more particular enquiry after those difficult texts that are dispersed in several parts of Scripture: Such are

Arnoldi Bootii Annotationes sacræ.
Angeli Caninii Disquisitiones.
Fulleri Miscellanea.
Mr. *Gregories* Observations, *Tarnovii Exercit. Gataceri Cynnis.*
Mr. *Medes* Diatribe.

These are the several kindes of Treatises that do more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2 There are some other very useful discourses, which treat of the *Body of Divinity*; and these are

Either



1. Catechisms are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tryed; and the most fundamental principles of Religion wherein they ought chiefly to instruct their hearers. These are so generally known, that I shall need to mention but few of them: In Latine there is *Amesius* and *Ursinus*; in English there is the Assemblies large and small Catechism Mr. *Balls* Catechism, Mr. *Bains* Catechism, Mr. *Cartwrights* Catechism, Mr. *Crooks* Guide, Bp. *Ushers* Catechism, Dr. *Walls* his Explain. Bp. *Andrews*, Mr. *Broxholm*.

2. The

2. Common places.

2. The usual Common places of Divinity, are *Systematically* handled by these Authors;

Amesius	Tilenus
Alsted	Trelcatius
Calvinus	Wendelinus
Keckerman	Wollebius, &c.
Piscator	Edw. Leigh

They are more largely insisted upon in these following discourses;

Altingii Loc. Com.
Aretii Problemata
Brochmanus
Chemnitii Loci communes
Danæi Isagoge
Gerardi Loci Com.
Chameri Loci Com.
P. Martyris Loci Com.
Musculi Loci Com.
Buchani Loci Com.
Polani Syntagma
Wallæi Loci Com.

Besides these, there are other kinde of Common places wherein the matter is *Alphabetically* disposed of under several heads, from which a man may be supplied with the most common observations and notes upon any simple Theme: And though these are by many men rejected as occasions of idleness, yet they may be sometimes very useful, both for learned men to recal such notions of which they retain onely some confused remembrance; and for other also who have not leisure or reading suitable

to

to their employment: Of this kinde amongſt the Proteſtants, there is

Gruteri Polyanthea.
Magiri Polymnemon
Zuinger
Beyerlink

Among the Popiſh Writers:

Labatæ Apparatus
Langii Polyanthea Noviſſima
Buſæi Viridarium
Peraldi Summa virtutum & vitiorum.

Beſides theſe Treatiſes of *poſitive* Divinity, there are ſome other Writers that are ſtiled *Myſtical* Divines, who pretend to ſome higher illuminations, and to give rules for a more intimate and comfortable communion with God: And theſe of late have been by ſome much cryed up and followed; but they do in the opinion of many ſober and judicious men, deliver onely a kinde of Cabaliſtical or *Chymical*, *Roſicruſian* Theology, *darkning wiſdom with words*, heaping together a *farrago* of obſcure affectad expreſſions and wilde allegories, containing little of ſubſtance in them but what is more plainly and intelligibly delivered by others: Some of the chief amongſt them are theſe;

De Avila
Bloſius
Barbinſon
Behem.
Climachus
Hen. Harphius
Thom. à Jeſu
Barth. Riccius

Jo.

Jo Rusbrechius
Fran Sales
Jo. Thaulerus
Wigelius

3. The ſtudy of *Caſuiſts* may be very uſeful for a Preacher, in reſpect of practical Divinity: Amongſt them, theſe are ſome of the moſt eminent;

Hen Alſtedius
Guil. Ameſius
Ir. Arſorius
Frid. Balduinus
Mart. Bonacina
Lud. Candidus
Bp Hall
Diana Panormitana
Dr. Hammonds Anſwer to ſix Queries.
Dav. Dickſon
Tho. Shepherd
Vincent. Filliucius
Barth. Keckerman
Will. Perkins
Raynerus de Pyſis
Tho. Sanchez
Greg. Sayrus
Sylveſter
Fran. Tollet.

Unto theſe may be ſubjoyned thoſe Authors which have treated particularly of the

Lords Prayer.
Creed.
Decalogue.
Sacraments.

which are generally much of the ſame nature and uſe with the Caſuiſts.

On the Lords Prayer.

Bp. Andrews
Babington
Bains
Bucanus
Calvinus
Cyprianus
Mr. Hooker
Lam. Danæus
Dent
Dod
Gregor. Niſſen
Greenwood
Dr. Gouge
Downham.

Dr.

Dr. Henry King
John Mayer
Martinus
Will. Perkins.
Alph. Salmeron
Hier. Savanorolla
Hug. de S. Victore
Lud. Vives

On the Creed.

Tho. Adams
Hen. Alſted
Aſhwel
Babington
N. Byfield
Calvinus
Cyprianus
Chr. Cartwright
Danæus
Dr Jackſon
Lutherus
Mayer
Martinus
Perkins
Del. Paz.
Zanchius
Pet. Heylin

On the Decalogue.

Hen. Alſted
Bp Andrews
Aquinas
Babington
Calvinus
Jo. Dod
Elton
John Gerſon
Lutherus
Jo. Mayer
Pet. Martyr
Martinus
Melanchthon
Muſculus
Will. Perkins
And. Rivet
Jo. Voſſius
Hieron. Zanchius.

On the Sacraments.

Pet. de Alliaco
Ambroſius
Will. Atterſol
Gerardus
Martinus
Rogers
Guil. Pariſienſis
Greg. Sayrus
Guil. Snecanus
Paul Tarnovius
Wilhel Zipperus
Tho. Blake

Beſides

Besides the Authors of Common-places, and the Schoolmen that comment on the fourth book of the Sentences, who do largely treat upon the subject.

Amongst the Writers of Controversies, the *Schoolmen* are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtile questions. And though this kinde of learning do not deserve so much of our time and study as they themselves bestowed upon it; a great part of it being but as *cobwebs*, fine for the spinning, but useless; and he were an unwise man, who having *bread* and *wine* hanging on either side of him (the wholesome nutriment of the Old and New Testament) would norwithstading be continually gnawing upon a *flint-stone*; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Amongst these, the two chief are { *Lumbard.* / *Aquinas.*

Peter Lumbard is the first, who is therefore called the Master of the *Sentences*, his books being as the Text, which are wholly commented upon by

Guil. Altissiodorensis	Dio Carthusianus
Alex. de Ales	Durand.
Tho. Aquinas	Estius
Gab. Biel	Ockam

Bonaven-

Bonaventura Scotus
Jo. Capreolus

The first book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco
Greg. Areminensis

The second book of the Sentences does treat of the Creatures, Angels, Men, Original sin, Freewil, &c. Upon which these are some of the most eminent Commentators.

Marsilius Inguen
Ægidius Romanus
Archangelus Rubeus

The third book does speak of Christ his Incarnation, Passion, Merits, of Faith, Hope, Charity, and other graces: Upon this there is

Pet. de Alliaco
Jo. de Rada.

The fourth book does insist upon the Sacraments, Resurrection, Judgement, and state after this life: Upon this there is

Adrianus
Richardus de medea villa
Dom. à Soto

As theſe Books of Sentences, ſo the Sums of *Aquinas* are likewiſe made choice of by the Schoolmen as another Text upon which to enlarge themſelves: Theſe are commented upon by

Rod. de Arriaga
Dominicus Bannez
Fran. Cumel
Tho. à Vio Cajetanus
Fran. de Lugo in primam partem.
Did. Ruiz
Fran. Suarez
Greg. de Valentia
Gab. Vazquez.

Particular Controverſies about Diſcipline are of ſorts; thoſe that concern

1 Epiſcopacy.
2. Presbytery.
3. Independency.

Concerning *Epiſcopacy* there are theſe Authors:

Pro.	Con.
Bp. Andrews	Paul Bain
Bp. Bancroft	Catherwood his *Altare Damaſcenum*
Bp. Bilſon	Tho. Cartwright
Dr. Burges	M. Parker
Bp. Downham	*SMECTYMNUUS*
Maſon	The Provincial Aſſembly of *London.*
Bp. Whitgift	
Bp. Hall	
Mr. Hooker	
H. Hammond	
Jer. Taylor	

Dr.

Dr. Heylin
Dr. Taylor

Walo. Meſſalinus, by Salmaſius

Concerning *Presbytery*.

Pro.	Con.
Apollonius	The forecited diſcourſes that are for Epiſcopacy.
Gerſoni Buceri Amica Collatio cum *Georg. Downham*.	*Iſſachars* Burden.
The Divine Right of Church-Government, by the *London*-Miniſters.	A Declaration concerning Church-Government and Presbyteries.
Mr. *Bailes* Vindication.	Dr. *Bramhil*, Warning againſt the Sots Diſcipline.
Anſwer to Dr. *Bramhil.*	
Mr. *Pagets* Defence of Church-Government.	Mr. *Rutherford.*
Mr. *Rutherford.*	
Anſwer to the Reaſons of the diſſenting brethren.	The Reaſons of the diſſenting brethren.
Salmaſius de Apparatu ad Primatum Papæ.	Saravia de gradibus Miniſtrorum.
Gellius Sneccanus.	Gralje ab Anonymo.
Mr. *Gillyſpy*'s Aſſertion of Government in *Scotland.*	Matth. Sutliv. de Presbyterio.
Prov. Aſſembl. Lond.	Tileni Pareneſis.

The debate concerning *Independency* is but of late years, and hath ſcarce been treated of in any of the learned Languages: There are theſe Authors;

For it.	*Against it.*
Amongst the Brownists, *Ainsworth*, *Cann*, *Robinson*, in several parts of their Writings.	Mr *Ball*, Trial of the grounds tending to separation.
Apologetical Narration	*Apollonius.*
	Spanhemius.
	Vindiciæ Clavium
Mr. *Cottons* Keys of the Church.	Mr *Edwards* {Reasons / Antapology
	Mr *Bailies* Dissuasive
The way of the Churches in N. *England.*	Dr. *Stewards* {Considerations. / Duply.
Mr. *John Goodwins* Answer to the Antapology.	Mr *Hudson*, Concerning the Essence and Unity of the Catholick Church.
	Mr *Rutherford*
Mr. *Mathers*, and Mr. *Tomsons* Answer to Mr. *Hearl.*	Mr *Herl*, The Independency on Scriptures, of the Independency of Churches
Mr. *Wells* his Answer to Mr *Rathband*	
The 32 Questions	Mr *Rathbands* Relation of Church-courses in New *England.*

Particular Controversies about *Doctrine* are very numerous, and of several kindes: The six before-mentioned are in these times most common and general.

1. *The*

1. *The Papists.*

For them.		*Against them.*
Becanus	Amesius	Chillingworth
	Chamierus	*Bp.* Bramhall
Bellarminus	Chemnitius	Dr. Hammond
	Morney	Dr. Moulin
Stapleton	Pareus	M. Dalle;
	Perkins	L. Digby
Greg. de Valentia	Rivetus	
	Tilenus	
	Whitaker &c.	

There are besides some mixt disputes of this kinde in our English tongue, wherein the Arguments *pro* and *con* are put together: as

Abbot and *Bishop*
Chillingworth and *Knot*
Jewel and *Harding*
Reynolds and *Hart*
White and *Fisher*, &c
Laud and *Fisher*.

2. *The Lutherans.*

Pro	*Con.*
Echardi Fasciculus	Bezæ Colloquium Montubegartense.
Jo. Himmelii. } Cala. Baptis. Mateol. Calv.	Lud. Crocii Examen. Matth. Hoe.
Matth. Hoe Calvinistarum descriptio.	Lamb. Danæi Resp. ad Nic. Selneccerum.

Pro.	Con.
Ægid. { *Calvin, confut.*	*Hildebrandi Orthodoxa*
Hunii { *Cal. Judaizans.*	*Declaratio.*
Conrad. Schlusselburgi	*Dav. Parei Orthodoxus*
Theologia Calviniſtarum	*Calvinus.*

3. *The Socinians.*

Pro.	*Con.*
Socinus	Chriſt. Becmanni Exercitationes
Crellius	Biſterfeldius
Hieron. Muſcharow.	Jo. Botſacci Anti-Crellius
	Abr. Calovius de Hæreſ. Socin.
Smaltius	Dr. Cheynels Hiſtory of Socin.
Volchelius	Dr. Cheynel *of the Trinity.*
Piceſius	Grotius de Satisfact. Chriſti
Goſlavius	Junius de divinitate Filii
Oſtorodius	Sib. Lubertus con. Socinum
Jonas Slictingius	Martini Synopſis Photianiſ.
	Jacob. ad Portum.
Catech. Racovienſis	Stegmanni Photinianiſmus.
	Paul. Tarnovius de Trin.
Biddle	Thalei Anatome Samoſateniſ.
	Dr. Owen, Mr. Burges, M. Eſtwick, Arnoldus, Eſſenius, Hornbek, Chowney, Pool, Mareſius.

4. *The Arminians.*

Pro.	*Con.*
Arminii opera	Ameſius Con. Grevenchovium.
Apologia remonſtrant.	
Bertii Collatio Hagienſis	Ameſii Coronis
Caſtellio	Acta Synod. Dordracen.
Confeſſio Remonſtrantium.	M. *Bayly's* Antidote ag. *Arminianiſm.* Corvinus

Pro

Pro.	*Con.*
Corvinus contra Bogermannum Filenum Molinæum	*Bp.* Davenant
	Dr. Featly
	Bp. Hutton
	Latius de Pelagianis.
Mr *Hoards*, Gods love to mankinde.	Molinæi Anatome
Scripta Synodalia Remonſtrantium.	Tuiſſii Vindiciæ
Vorſtius contra Piſcatorem.	Videlius de Arcanis
	Walæus cont Corvinum.
Thomſon	Abbot
Jo. Goodwin.	Kendal *againſt* Goodwin
	Anth. Burgeſs.

5. The *Anabaptiſts.*

Pro.	*Con.*
There is ſcarce any Book of note, in defence of all the Opinions that are held by this Sect.	Cloppenberg, Gangrena.
	Lucæ Oſiandri Enchiridion, Jo. Wigandus.
	Joſ. Simlerus,
For that particular againſt *Pædobaptiſm*, it hath been of late much debated by Mr.	* *M.* Baily, *M.* Blake, *M.* Cook, *M.* Cotton, *M.* Marſhal, *M* Geree. *M.* Huſſey. *D.* Featly, *M.* Baxter, *M.* Hall. *M.* Stephens, *M.* Simpſon, *M.* Church, *M.* Cobbet, *D.* Homes, *M.* Reading, *D.* Hammonds ſix Queries, *M.* Jo. Goodwin.
Tombes his	
Exercitation	
Examen	
Apology	
M. *Laurence*	
Vanity of childiſh Baptiſm.	
M. Fiſher	

6. The Antinomians.

Pro.	Con.
I know not of any Author who does Scholastically maintain any of these points: They who are commonly cited for it; are,	Mr. *Rutherford.*
	M. *Geree* against Doctor *Crisp.*
	History of Antinomians.
	Lutheri Disputationes tres contra Antinom.
Dr. *Crisp.* Sermon.	*William Hyde* concerning the office and use of the Moral Law.
M. *Eaton* { Honycomb / Dead faith.	Dr. *Taylor*, the Use of the Law.
Johan. Islebius Agricola	Mr. Sedgewick.
Ro. Town, the Assertion of grace.	Mr. Gataker.
Saltmarsh.	Mr. Ant. Burgess.
	Mr. Tho. Bedford.

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councels.
6. Confessions.
7. Heresiologies.
8. Lives.
9. Martyrologies.

1. For

1. For Jewiſh Learning.

Buxtorfii Tiberias
Lexico Rabinicum
Synagoga Judaica
Cuneus de Repub. Hebræorum
Le. Empereus Clavis Talmudica
Pet. Galatinus
Dr. Goodwins Jewiſh Antiquities
Maimonides de legibus Hebræorum
Ariæ Montani Antiquitates Judaicæ.
Pagnini Theſaurus, cum Mercero, &c.
Schekhardi { Examen. Comment. Rabinicorum. / De Jure Regum apud Hebræos.
Seldeni { De Jure Gentium libri / Uxor Hebraica.
Mr. Lightfoot, The { Temple-ſervice. / Temple.

2. The Heathen Moraliſts.

The two chief Authors in this kinde are *Plato* and *Ariſtotle*, men of clear reaſon, and profound judgements, whoſe works are ſufficiently known: But beſides theſe, there is

Antonius	Saluſtius Gr. L.
Epictetus	Seneca
Hierocles	Simplicius
Maximus Tyrius	Stobæus
Plotinus	Plutarchus

Seneca

Seneca in traducendis viiis ſalſus & elegans, ac vehemens etiam. De moribus nemo faciliùs ſcripſit quàm Plutarchus, cujus libelli digni ſunt qui ad verbum ediſcantur, è quibus Baſilius & Chryſoſtomus multa videntur hauſiſſe.

Unto theſe may be added thoſe Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature; and the Uſe of Reaſon in ſacred matters, and the like; ſuch as

Cœlius Secundus.
Collius de Animabus Paganorum.
Lipſii manuductio ad Stoicam Philoſophiam.
Marinus de cognitione hominis quoad lumine naturali attinere poteſt.
Muſæus de uſu principiorum philoſophiæ & rationis.
Raimundi de Sabundis Theologia naturalis.
Nic. Videlii Rationale Theologicum.
Jo. Voſsius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are uſually reckoned up, accord.ng to the Age and Centuries wherein they lived:

The firſt Cent.	The ſecond Cent.
Clemens	Juſtin Martyr
Ignatius	Athenagoras
Dionyſius Areopagita	Irenæus
polycarpus	

The

The third Century.

Tertullianus
Theophilus Antiochenus
Clemens Alexandrinus
Origines
Gregorius Thaumaturgus
Cyprianus
Arnobius
Lactantius

The Fouth Century.

Eusebius Cæsariensis
Athanasius
Hilarius
Cyrillus Hierosol.
Basilius
Gregorius Nazian.
Epiphanius
Ambrosius
Gregorius Nyssenus
Theodoretus
Hieronymus
Chrysostomus

The fifth Cent.

Augustinus
Cyrillus
Alexand.
Chrisologus
Salvian
Prosper
Fulgentius

The sixth and seventh Centuries.

Gregorius Magnus

The eighth Century.

Beda Damascenus

The ninth Century.

Nicephorus

The tenth, eleventh and twelfth Centuries.

Theophylactus
Anselmus
Bernardus
Pet. Lumbardus, &c.

Divers other of the lesser Fathers see in *Bibliotheca Græc. Patrum.*

Many

Many of the moſt eminent amongſt theſe are thus characterized and cenſured by *Eraſmus*:

Baſilius, dilucidus, pius, ſanus, ſuaviter gravis, & graviter ſuavis, nihil habens affectatæ loquacitatis.

Athanaſius in docendo mirus.

Chryſoſtomi ſcripta popularia ſunt, & ad imperitæ multitudinis aures animoſque accommodata.

In Gregorio Nazianzeno multum eſt acuminis, vehementiæ ſatis.

Tertullianus durus eſt, tametſi ſalſus in confutandis hæreticis, naſutus in traducendis vitiis.

Cyprianus, apertus, vehemens, ſerius, nec infeliciter fluens.

Ambroſius habet argutias, & ſententias affectatas, ſæpè etiam ſub obſcuras.

Hieronymus ad omnem dicendi facultatem appoſitus, ardens in concitandis affectibus.

Auguſtinus in genere extemporali fœlix eſt & argutus, ſed dulcior eſt quam gravior.

Gregorius Pontif. Rom. ſimplex & pius.

Prudentius licet carmina ſcripſit, multum ſpirat Chriſtianæ facundiæ.

Bernardus, feſtivus, jucundus, nec ſegnis in movendis affectibus.

In the reading of the Fathers, there is much caution to be uſed for the diſtinguiſhing of their *ſpurious* impoſed works from ſuch as are true and *genuine*: To which purpoſe there are particular directions ſet down at large in theſe Tracts.

Bel-

Bellarminus de Scriptor. Eccleſiaſticis.
Coci cenſura quorundum ſcriptorum.
Dr. James his cenſure
Mr. Perkins his demonſtration of the Probleme.
Riveti Critici ſacri ſpecimen.

Many of the Fathers are Logiccally contracted by *Sculletus* in the *Medulla Patrum*, as alſo M. *Rous* in his *Mella Patrum*, which may be very uſeful, both for thoſe who intend with profit to read any of them over, and for others alſo who have not means or leiſure to peruſe them at large.

4. Eccleſiaſtical Hiſtory.

This ſubject is variouſly treated of; either briefly in Epitomes, or more at large; either more generally, for a long ſucceſſion of times; or more particularly, for ſome few ages.

Epitomes.

Jo. Micrelii Syntagma Hiſtor. Eccleſiaſt.
Dav. Paræi Epitome.
Sympſons Hiſtory of the Church.
Spondani Epitome Baronii.
Conrad. Hornei. Compend. Hiſtor. Eccleſiaſt.
Matthiæ Theatrum.

More large.

Baronius	Nicephorus.
Centuriatories	Ruffinus,
Dorotheus	Socrates
Evagrius	Sozomen
Euſebius	Sulpitius Severus
Joſephus	Theodoretus

Unto

Unto which may be added Bishop *Montagu's* Apparatus, and Jo. Forbesii instructiones Historico-Theologicæ.

Hospiniani Historia Jesuitica

Morne: Historia Papatûs

Ludo. Lucii Historia Jesuitica

Bp. Usher de Britannicarum Ecclesiarum primordiis,

Sampson Leonard's History of the Waldenses.

Bp. Parkers Antiquitates Britannicæ. By Josseline. Goldasti Histor.

The continuation of the sacred story from *Nehemiah* to Christ by Dr. *Mayer*, at the end of his English Comments lately published.

Mr. *Fullers* Church-history of Great Britain.

Morlands hist. of the Waldenses.

5. Councels.

Councels are either { General { in { Large. / Little. } } / Particular }

Concilia generalia. Binii Gr. Lat. 10. vol.
Romæ 4. vol.
Crab. 3. vol.
Caranzæ Epitom.
Longii à Coriolano. Epitom. Concil,
Concilia. Gallicana Sermond.
Britannica. Spelman.
Hispanica. Garcia.

Balsamon. in Concilia.

Zonaras in Concilia.

Synodus Ephesina.

Justelli

Juſtelli Codex Canonum Eccleſiæ Univerſæ.

The Councel of *Trent* { Hiſtory. / Review.

Unto which may be ſubjoyned, as being very uſeful, and ſomething of this nature, the Canon-Law, *Corpus juris Canonici.*

6. Confeſſions.

Corpus Confeſſionum
Confeſſio Auguſtana
Harmony of Confeſſions.

Beſides many other Confeſſions of particular Churches, which according to the various light, and ſeveral occaſions of thoſe times wherein they were framed, do comprehend the chief heads of Religion.

7 Hereſiologies.

Auguſtinus — Irenæus
Damaſcen. — Schluſſelburgii Catal.
Epiphanius — Leontius de Sectis
Petræi Hæreſiologia. Jo. Pontani Catal. Hæret.
Alp. à Caſtro — Vincentius Lirinenſis
Guido Carmelita — Philaſtrius
Ephr. Paget

8. Lives.

Rob. Barns, and Jo. Baleus de vitis Pontificum.
Joan. Biſmarcus. Theod,

Theod. Bezæ Icones virorum Illuſtrium

The Glory of their times, or the lives of the Fathers.

Mr. *Clark*, The Lives of the Fathers.
Govanus de vitis Patrum Occident.
Halliox. de vit. & ſcript. patrum. 1. & 2. ſeculi
Hieronymus de illuſtribus Eccleſiæ doctoribus
Lippomanus de vitis Sanctorum
Melchior. Adam. de vit. Theol. Germ.
Georgius Major
Platina de vitis Pontificum
Roſweydus de vitis Patrum Orientis.
Abel Redivivus.

9 Martyrologies.

Baronii Martyrologium
Eulardi Martyrol.
Martyrologium Romanum
Gallicanum.
Monumenta Martyrum
Book of Martyrs
Mr. *Clarks* Martyrology

Theſe are the ſeveral kindes of Books which are moſt proper and uſeful for a Preacher; and theſe are ſome of the moſt eminent Authors in each kinde. It would be expedient for a Miniſter to be provided at leaſt with one of each ſort, unto which he might have recourſe upon all doubts and enquiries of that nature: And this may be one ſpecial advantage for the invention of matter.

The ſecond help propoſed for this purpoſe, was

a

a right method and series of matter, to be first and most exactly enquired into, when a man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance; by which means, the several parts will give mutual light to one another, and the better enable a man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or subject, as occasion shall require.

Our chief collections in the study of these heads may be contrived under the form of Sermons; every Sermon containing either one or more of them, according to the nature of several subjects.

There is a twofold Series or order that may be observed in the matter of our Sermons.

Exegetical.
Methodical.

Exegetical is, when a man goes on in a continued course of unfolding some particular Book or Chapter, which (though it be of very great use, yet) is not so proper for a young Divine to begin withal.

Methodical is, when we propose a certain Scheme or design of matter to be orderly insisted upon under several heads;

This again is twofold { Catechistical. / Scholastical.

Catechistical does refer to those plain and most obvious principles of Religion laid down in the Catechism, contained under those four general Heads:

The { Creed. / Commandments. / Lords Prayer. / Sacraments.

The distinct unfolding of which may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and people.

Scholastical method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads that are insisted upon, either in the Schoolmen or the Common-place Writers.

These Schemes of matter are various, according to several mens fancies and apprehensions: But amongst all that is to be esteemed the best, which is most natural for the order, and most comprehensive for the extent of it.

There are divers learned men, who in Analysing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of weeks in a year; so that in that space, one who is a constant Preacher might go through all of them: To which purpose, see Mr. *Crooks Guide*, Bp. *Ushers Catechistical Doctrine*; where the whole substance of Divinity is disposed under so many several heads of matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very full elaborate frame proposed by Doctor *Staughton*, which takes in (what is much neglected amongst other Pro-

Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their writings in many things very useful: This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1.13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building: wherein there are two things considerable,

The { Frontispiece or Porch. / Fabrick or Pile.

In the Frontispiece he proposeth four general heads, which are premised as the *Præcognita* to this Series

In the Fabrick there are two stories, and in each story two rooms.

In the first story is contained the chief principles to be known or believed;

Either more { Generally, / Particularly, } in each of these 12 heads

In the second story { Duties, / Helps, } in each 12. particular heads things for practice,

In all 52. but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, *&c.* to which may be added Bishop *Downhams* Abstract, a book of singular use for direction in this kinde;

out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *model* which is collected from the Authors above-named.

- In Divinity two things are considerable,
  - The *Præcognita* or generals to be premised concerning
    - Happiness, Psal. 4. 6. Mic. 4 5
    - Religion. Eccl. 12. 13. Act. 24. 14
    - Church, Matth. 16. 18.
    - Scripture, 2 Tim. 3. 16.
  - The Parts containing things to be
    - *Known* and believed concerning
      - God, vid. A
      - Man, vid. C
    - Done & practised, commanded in the
      - Law, vid. I.
      - Gospel. vid. V

Happiness.

Upon this Subject, See at large the Moralists. Aquinas 1a. 2a. *The Commentators upon* Ecclesiastes.

M. Reynolds *his three Treatises.*
Dr Stoughton.
Robert Bolton.
J. Downham, *concerning the vanity of all worldly things. Spiritual warfare.*

Religion

Religion in general.

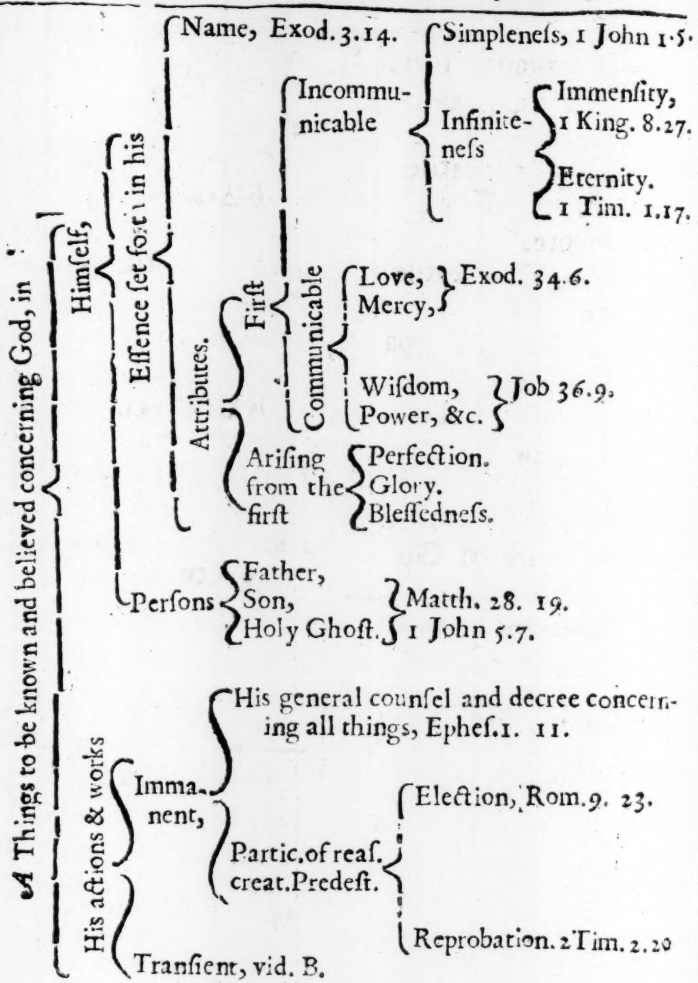
The Controverſies againſt Turks, Jews. *The Apologies of the Fathers for the Chriſtian Religion againſt the* Heathen.
Dr. *Hammond*
Ed. *Brerewoods* Enquiries.
Mr. *Pagets* Chriſtianography.
S. *Edwin Sands* Relation of the ſtate of Religion.

Church.

The common places: Controverſies about Diſcipline.
Dr. *Field*, Of the Church.
Dr. *Jackſon.*
Bp. *Morton.*
Jo. Randall.
Dr. *Preſton.*
Alex. Roſſe.
Hudſon.
Fullwood.

Scripture.

Jo. Goodwin, The divine authority of the Scriptures aſſerted.
The common places: Controverſies betwixt us & the Papiſts. Thoſe Preparatory diſcourſes for the ſtudy of Scripture mentioned before.
Fran. Roberts, Key of the Bible.
Jo Weemes, Exercitation, *His Chriſtian Synagogue.*
Ed. Leigh, Of the authority, editions, verſions, end, properties, interpretation of Scripture.
S. Hieron, Dignity of the Scripture.
Mr. *Chappel.*
Dr. *Jackſon*, fol.
Nic. Byfield, Directions for private reading of the Scripture.
Bp. *Jewel*, Treatiſe of the holy Scripture.
Jo. White, The way to the tree of life in ſundry directions, for our profitable reading of the Scriptures.
Dr. *Owen.*


A Things to be known and believed concerning God, in
Himself,
Essence set forth in his
Name, Exod. 3.14.
Simpleness, 1 John 1.5.
Incommunicable
Infiniteness
Immensity, 1 King. 8.27.
Eternity. 1 Tim. 1.17.
Attributes.
First
Communicable
Love, Mercy, Exod. 34.6.
Wisdom, Power, &c. Job 36.9.
Arising from the first
Perfection.
Glory.
Blessedness.
Persons
Father, Son, Holy Ghost.
Matth. 28. 19. 1 John 5.7.
His actions & works
Immanent,
His general counsel and decree concerning all things, Ephes. 1. 11.
Partic. of reas. creat. Predest.
Election, Rom. 9. 23.
Reprobation. 2 Tim. 2. 20
Transient, vid. B.

God.

God.

The Common places, Schoolmen, *Lumb. l.* 1. *Aquinas* p. 1.
Dr *Preſton*, Treatiſe of the divine Eſſence and Attributes
Ed. Leigh, Treatiſe of Divinity
Sam. Hieron, Back-parts of Jehovah.
Dr *Jackſon*, Treatiſe of the Divine Eſſence and Attributes.
Tho. Morton, Treatiſe of the Nature of God.

The Name of God.

Jerem. Burroughs, Lord of Hoſts.
Joſ. Mede, Sanctification of Gods Name.

Attributes.

Dr *Preſton*, as before
Idem, Concerning Gods All-ſufficiency
Rich. Stock
Larkham
Dr. Jackſon

The Trinity.

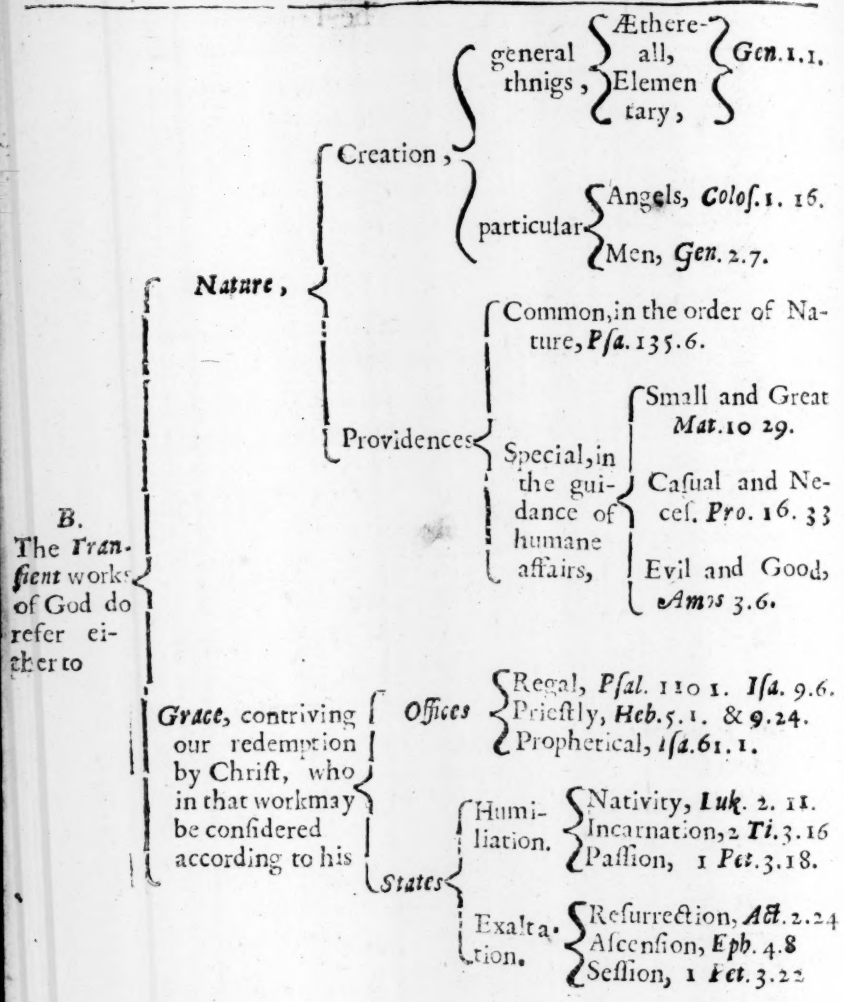
The Socinian Controverſies, *Lumb. l.* 1 *Aquinas* p 1.
Dr *Cheynel*
Hugh Broughton
Ben. Auſtin
Hills Collection out of Zanchy, *De tribus Elohim*

Gods Decrees in general.

Lumbard. l 1. Common places
Ed. Leigh, Treatiſe of Divinity
Goodman of the Trinity.

Predeſtination.

Common places, *Arminian* controverſies
Gomarus de prædeſtinatione
M. *Cotton* & D. *Twiſs*
M *Perkins*, Treatiſe of the manner and order of Predeſtination.
Jo. Aileward
Jo. Veron, Apology for Predeſtination


B.
The Transient works of God do refer either to
Nature,
Creation,
general thnigs,
Æthereall,
Elementary,
Gen. 1.1.
particular
Angels, Coloſ. 1. 16.
Men, Gen. 2.7.
Providences
Common, in the order of Nature, Pſa. 135.6.
Special, in the guidance of humane affairs,
Small and Great Mat. 10 29.
Caſual and Neceſ. Pro. 16. 33
Evil and Good, Amos 3.6.
Grace, contriving our redemption by Chriſt, who in that workmay be conſidered according to his
Offices
Regal, Pſal. 110 1. Iſa. 9.6.
Prieſtly, Heb. 5. 1. & 9.24.
Prophetical, Iſa. 61. 1.
States
Humiliation.
Nativity, Luk. 2. 11.
Incarnation, 2 Ti. 3.16
Paſſion, 1 Pet. 3.18.
Exaltation.
Reſurrection, Act. 2.24
Aſcenſion, Eph. 4.8
Seſſion, 1 Pet. 3.22

Creation

Creation.

Common places. Lumbard. lib. 2. Aquinas p. 1. Commentators on Geneſis.
Geo. Walker, Treatiſe of the external works of God.
Tho. Jackſon.
Swan. *Spec. mundi.*

Providence.

Tho. Jackſon.
Gal. Pemble. de providen.
Geo. Walker.
Dr *Hackwells* Apology.
Dr *Gouge* the extent of Gods Providence.
Jo. Veron, Treatiſe of divine Providence.
The Beauty of Providence.
Oba. Sedgwick.

Redemption.

The Arminian and Socinian Controverſies.
Stalham, *againſt univerſal Redemption.*
Mr. *Jo. Owen*, the death of Chriſt.
Jo. Goodwin.
Dr. *Kendal.*
Spanhemii *Exercitationes de Gratia univerſali.*

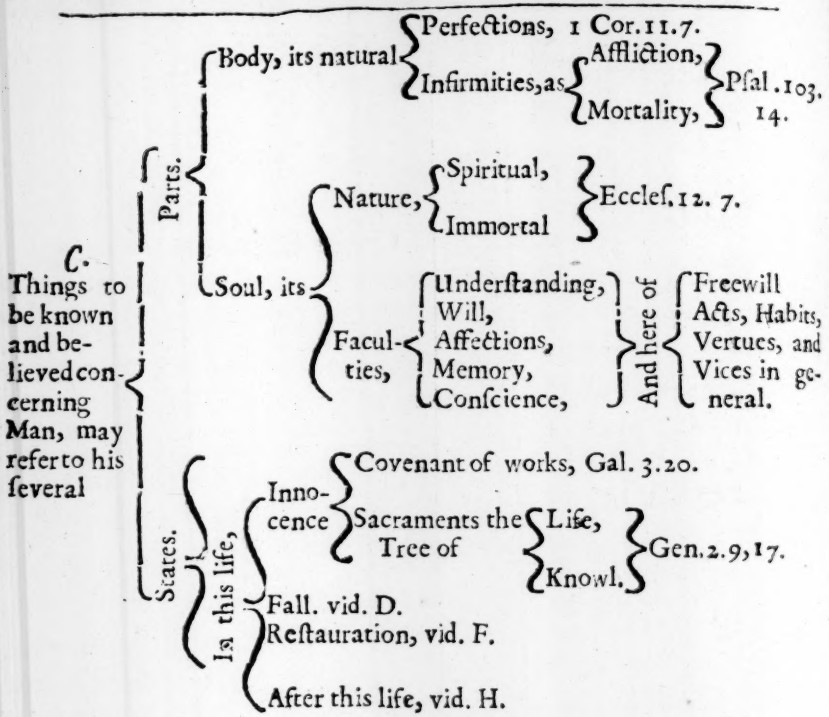
Chriſts Offices.

Mr. *Reynolds*, On the 110. Pſal.
Dr. *Fowns* Triſagion.

Chriſts ſtates of { Humiliation. Exaltation.

Lumbard. l. 3. Aquinas q. 3.
Bp. Uſher. } *Of Chriſts*
M Caſaub. } Incarnation.
Dr. *Jackſon.* The Humiliation of the Son of God.
Th. Goodwin, &c.
Bp. *Andrews*, Bp. *Lake*, Dr. Don, &c.
Nativity and Paſſion Sermons.
Bp. *Bilſon*, } Of Chriſts
Hen. Jacob, } ſufferings.
Mr. *Norton.*
Mr. *Garbut*, Of the Reſurrection.

C. Things



Of Man in general.

Lumbard, l 2.
Jo. Wems, The Portraiture of the image of God in Man, in his
Creation
Reſtauration
Glorification.
Ant. Nixon, The dignity of man.
Nimeſius.
Morton. third ſtate.

Afflictions.

Mr. Tho. Caſe.
Bp. *Hall*, Balm of Gilead.
Mr. *Hughs*.
Jo. Downham, Spiritual warfare.
Paul Bain, comfort and inſtruction in afflictions.
Yarrows comforts.
Harſnet, Cordial for the afflicted.

Mor-

Mortality.

Mr *Perkins*, Treatiſe of dying well
Mancheſter, al Mondo
Rob. Samuels } Funeral Barzillai.
Harris
Sam. Hieron, Uſeful Meditations on mortality, on *Phil.* 1. 23.
William Cowper, Defiance to death
Divers Funeral Sermons collected into one Volume, ſtiled Θρήνοικ&.
M. *Byfield*, Cure of the fear of Death
Samuel Crook, Death ſubdued
Sa. Fiſher
Anatomy of Mortality.

Immortality of the Soul

Aquinas p. 1. The Philoſophical Diſcourſes *de* Anima
P. Morney, *Tranſlated*
Sir *Kenelm Digby*
Jo. Jackſon, Defence of the ſouls immortality.

Paſſions.

Aquinas 1a 2æ
M. *Reynolds*, Treatiſe of the Paſſions
William Fenner, Treatiſe of the affections
Thomas Wright, The Paſſions of minde
Senhault,
Chambre.

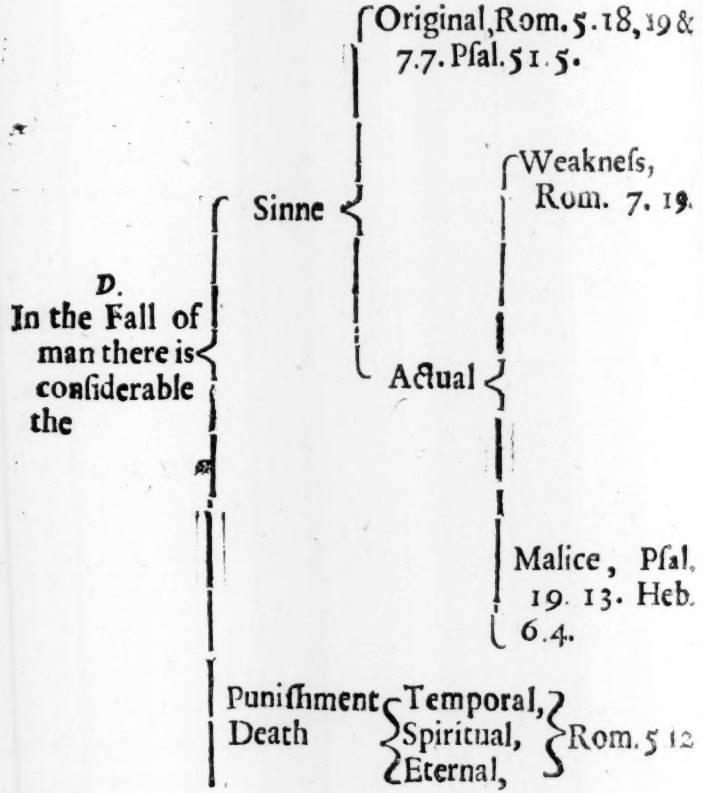
Conſcience.

The Caſuiſts
M. Perkins, A Diſcourſe of Conſcience
Sam. Ward, Balm from *Gilead*
Jer. Dike, *William Fenner*, Dr *Hammond*
M. Harris. *Judas* his miſery, on Mat. 27. 3.
M. Harris. S. *Pauls* { *Exerciſe* / *confidence.* } *Acts* 21. 16.
M. Harris. *Get, keep, and uſe a good conſcience, on Heb.* 13. 18.
Rich. Bernard, Chriſtian ſee to thy Conſcience.
* Mr Sheffield

Free-

Free-will.

The Casuists, Arminian Controversies.
Common places, *Lumbard* lib. 2.
Mr. *Perkins*, Treatise of Gods free grace, and mans free will.
Jo. Bradford, Dialogue of Predestination and Free will.
Jo. Veron, Treatise of Free-will.



Of

Of sin.

P. Lumbard lib. 2.
M. *Reynolds*, Sinfulness of of sin.
Tho. Goodwin, Aggravation of sin.
M. *Byfield*, Rules and directions about our sins.

Of Original Sin.

The Common places, Casuists, Atminian Controversies. Lumbard. l. 2. Aquinas, 1. 2.
Dr. *Sibs*, The dead man, or the State of every man by nature, on Eph. 2. 1.
W. Teelinck, Pauls complaint against his natural corruption.
Jer. Tailor.

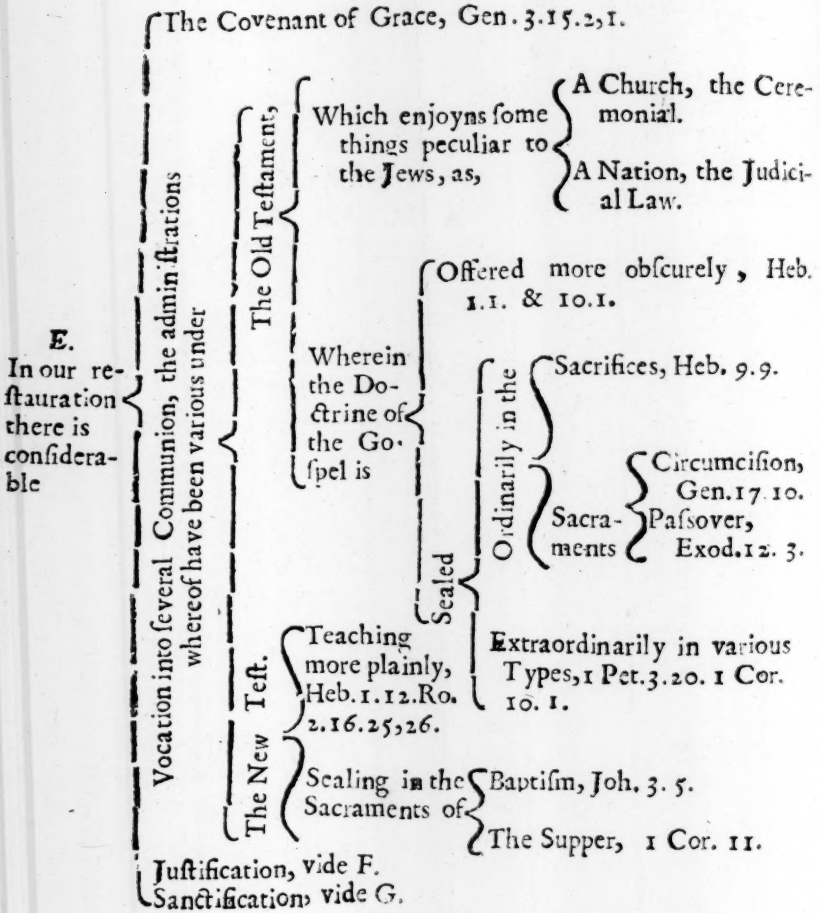
Sins of { Weakness. / Wilfulness.

Sam. Hoard, Of Presumptuous sins.
Jerem. Dyke, Of quenching the Spirit.
Dr. *Hammond*.
Dr. *Preston*, The Saints infirmities.

The sin against the Holy Ghost.

Lumbard, l. 2. Casuists.
Will. Bradshaw.
Dr. Don, on Mat. 12. 31.
Sebast. Benefield.
Jo. Denison.
Henry Hoddesdou.
Jo. Meredith, The sin of blaspheming against the Holy Ghost.
M Baxter.
Manerick.

The punishment of sin.
The Common places; Casuists.
Dr. *Gouge*, three Arrows.
See after, de quatuor Novissimis.
Tho. Beard, Theater of Gods judgements.
Clarks Examples.
Bogan.
Dan. Dyke, of affliction.


E.
In our restauration there is considerable
Vocation into several Communion, the administrations whereof have been various under
The Covenant of Grace, Gen. 3.15. 2,1.
The Old Testament,
Which enjoyns some things peculiar to the Jews, as,
A Church, the Ceremonial.
A Nation, the Judicial Law.
Wherein the Doctrine of the Gospel is
Offered more obscurely, Heb. 1.1. & 10.1.
Sealed
Ordinarily in the
Sacrifices, Heb. 9.9.
Sacraments
Circumcision, Gen.17.10.
Passover, Exod.12. 3.
Extraordinarily in various Types, 1 Pet.3.20. 1 Cor. 10. 1.
The New Test.
Teaching more plainly, Heb. 1.12. Ro. 2.16.25,26.
Sealing in the Sacraments of
Baptism, Joh. 3. 5.
The Supper, 1 Cor. 11.
Justification, vide F.
Sanctification, vide G.

The

The Covenant of Grace.

Dr Preſton
John Cotton
John Ball
Peter Bulkley
Bp. Downham,
Rob. Harris, *Treatiſe of the Covenant.*
Cameron de triplici fœdere
M. Tho Blake.

The { Ceremoniall / Judicial } Law

Aquinas 1a 2æ
Jo. Weems *Expoſition of the* { Ceremoniall, / Judicial

Sacrifices and Types.

M. Guild, *Moſes* and *Aaron* unvailed
D. Taylor, *of Types*

Sacraments in general.

Common places, Lumb l. 4. Aquinas p. 3. The particular Treatiſes upon this Subject mentioned as before, *p.* 73.

The New Teſtament.

D. *Reynolds*, on the 110 Pſal. concerning the excellency and power of the Goſpel.
D. *Sibs*, The excellency of the Goſpel above the Law, on 2 *Cor.* 3. 17, 18.

Baptiſme.

Lumbard. lib. 4. The Controverſies about Pædobaptiſm, mentioned before, *p* 81
M. Rogers
D. Burgeſs
John Down, Treatiſe of the Faith of Infants
Sam. Hieron, Baptizing of the Eunuch, on *Acts* 8. 36.
Mr *Carter.*

The Lords Supper.

Jer. Dike, The worthy Communicant.

R. Mo.

Mr. *Rogers*.
Mr. *Dod*.
Dr. *Preſton*.
Sam. Bolton.
Will. Pemble, Introduction to the Sacrament.
Will. Bradſhaw, A Preparation to, and receiving of Chriſts Body and Blood.
Tho. Morton, Treatiſe of the Lords Supper.
Dr. *Gouge*, of the Lords Supper.
Dr. *Reynolds*, Meditation of the Lords Supper.
Will. Cowper, Preparative.
Will. Fenner, Puniſhment of unworthy Communicants. Duty of Commun.
M. *Cudworth*, A diſcourſe concerning the true notion of the Lords Sup.
Jo. Downham, Againſt Tranſubſtantiation.
Phil. Goodwin
Fran. Roberts
M. *Blake*

A

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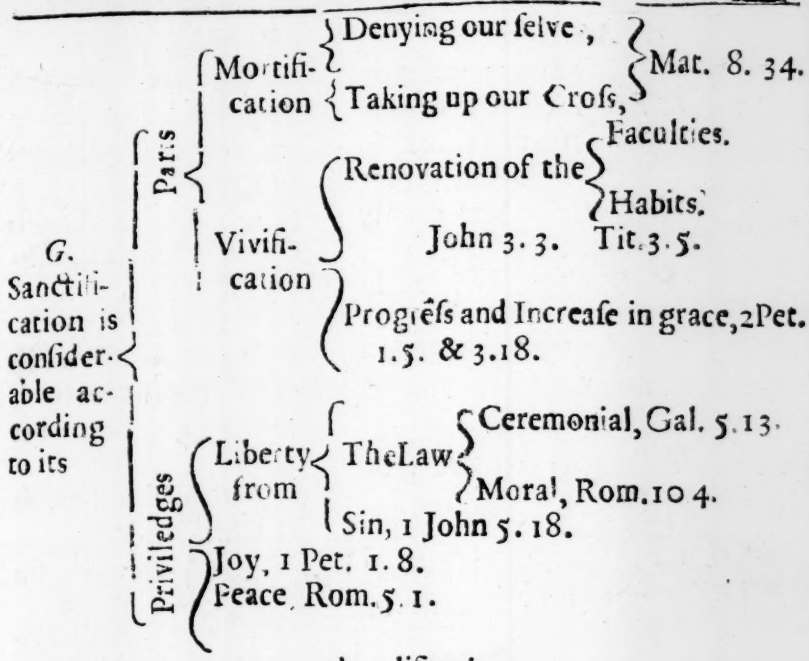

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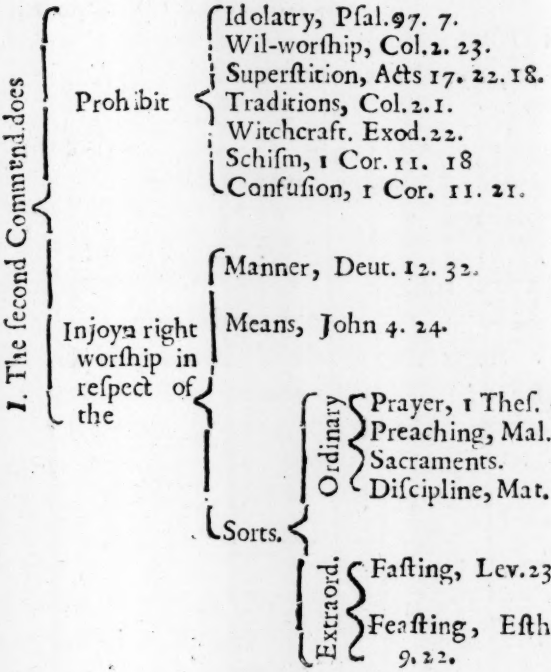

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Drexelius, *The Christian Zodiack.*

Repentance.

Dr *Taylor*, *Dan. Dike*, Mr *Stock*, *Ar. Dent.*

M. *Perkins.* { Exhortation to Repentance. / Of the nature and practice of repentance.

Dr *Preston*, { *Judas* his Repentance. / *Pauls* Conversion.

The Tracts of Conversion, as *J. Cotton*, The Way of life, *Or*, The whole work of Conversion.

Tho. Shepherd, The sincere Convert.

Mr *Hooker*, the Souls { Preparation. / Humiliation. / Vocation / Exaltation / Union / Implantatiō.

Those that comment on the 51 *Psal.* as Bp *Lake*, *Wil. Cowper*, *Sam. Hieron*, Mr *Hilderſham*, &c.

Dr *Hammond*, Of late repentance.

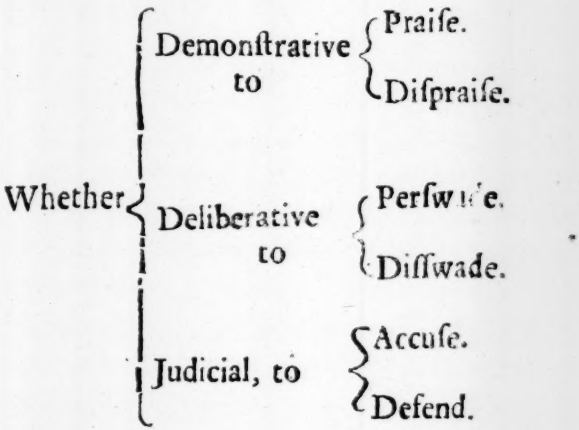
Will. Fenner, Danger of deferring Repentance.

Though

Though this *Analyſis* does not deſerve to be much commended, as being in ſome reſpects defective, and beſides the Rules of Art, yet it may ſerve for inſtance, and direction to others, in the finding out a better. The ſeveral particulars may be uſed as Common-place-heads, unto which to refer the Collections of our reading.

Now (I ſay) when a Miniſter hath thus diſtinctly paſſed over the Subſtance of Divinity under ſuch Heads as theſe, it will be very eaſie for him afterwards to enlarge himſelf upon any particular Subject or Text with natural pertinent matter.

There are ſome other Helps of invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle,



For each of which there are ſeveral *Topicks*; but 'tis ſuppoſed that every Miniſter is acquainted with thoſe things in his preparatory ſtudies, and therefore I forbear any further mention of them.

Thus much of the two first Helps unto the gift of preaching

{Method
{Matter.

Expressio

The third and last to be insisted upon is concerning *Expression*; In which there are two things considerable:

{Phrase.
{Elocution.

The *phrase* should be plain, full, wholesome, affectionate:

1. It must be plain and natural, not being darkned with the affectation of *Scholastical* harshness, or *Rhetorical* flourishes. Obscurity in the Discourse is an Argument of Ignorance in the minde. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St *Paul* does often glory in this, that his preaching *was not in wisdom of words, or excellency of speech; not with inticing words of mans wisdom, not as pleasing men, but God, who trieth the heart.* A Minister should speak *as the Oracles of God*, 1 *Pet.* 4 11. And it will not become the Majesty of a Divine Ambassage to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who comes unto this Ordinance with a desire of spiritual comfort and instru-

1 Cor. 1. 17. c. 2. 1. 4 1 Thes. 2. 4

Non quærit æger medicum eloquentem, sed sanantem. *Sen. Epist.* 6.

ſtruction, and there to hear only a ſtarched ſpeech, full of puerile worded Rhetorick? How properly may ſuch a deceived hearer take up that of *Seneca*, *Quid mihi luſcoria iſta proponis? Non eſt jocandi locus, ad miſeros vocatus es, opem te laturum naufragis, captis, ægris, intentæ ſecuri ſubjectum præſtantibus caput; quò diverteris? quid agis?* Ep. 49. 'Tis a ſign of low thoughts and deſigns, when a mans chief ſtudy is about the poliſhing of his phraſe and words. *Cujus cunque orationem vides politam & ſolicitam, ſcito animum in puſillis occupatum.* Ep. 21. Such a one ſpeaks only from his mouth, and not from his heart.

2. It muſt be *full*, without empty and needleſs Tautologies, which are to be avoided in every *ſolid* buſineſs, much more in *ſacred*. Our expreſſions ſhould be ſo cloſe, that they may not be obſcure, and ſo plain that they may not ſeem vain and tedious. To deliver things in a crude confuſed manner, without digeſting of them by a previous meditation, will nauſeate the hearers, and is as improper for the edification of mind, as raw meat is for the nouriſhment of the body.

3. It muſt be ſound and wholeſome, not tainted with any erroneous corrupt Doctrine, or the affectation of novelty. Falſe opinions do many times inſinuate themſelves by the uſe of ſuſpicious phraſes. And 'tis a dangerous fault, when men cannot content themſelves with *the wholeſome form of ſound words*, but do altogether affect new light and new language, which may in time deſtroy practical Godlineſs, and the power of Religion. 1 Tim. 6. 3. 2 Tim. 1. 13. Tit. 2. 7. 1 Tim. 6. 20. κενοφωνίας. καινοφωνί-ας

4. It must be *affectionate* and cordial, as proceeding from the heart, and an experimental acquaintance with those truths which we deliver: *Quod procedit è corde redit in cor.* 'Tis a hard matter to affect others with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades: Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of *John* the Baptist, that *he was a burning and shining light*: *Ardere prius est, lucere posterius; ardor mentis est, lux doctrinæ.* This is to speak in the evidence and demonstration of the Spirit and Power. There is a common relation to this purpose of divers learned men, who having a great while with much argument and strength of reason contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments: At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted; yielding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; cæterum simul atque audivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his Conversion, that meeting once with a Countrey-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths then his

his notional humane learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tye himself unto phrases; when we have the matter and notion well digested, the expressions of it will easily follow: whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections; the judgement will be much weakned, and the affections dulled, when the memory is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself (and consequently he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory: And then besides, this liberty will breed a παῤῥησία, such a fitting confidence as should be in that Orator who is to have a power over the affections of others, of which such an one is scarce capable of who shall so servilely tye himself to particular words and expressions, from which he dares not vary for fear of being out.

But

But a man cannot expect a *good habit* of preaching thus, without much ſtudy and experience. Young beginners ſhould uſe themſelves to a more exact and elaborate way; when a good ſtile and expreſſion is firſt learned by penning, it will afterwards be more eaſily retained in diſcourſing.

In the elocution there are two extremities to be avoided; two much { Boldneſs. / Fear.

1. Againſt too much *raſhneſs and boldneſs*, conſider the ſpecial Preſence of God and Angels, the ſolemn dignity of thoſe ſacred myſteries with which we are intruſted, the weighty buſineſs of ſaving ſouls. 2 Cor. 2. 16. And *who can be ſufficient for theſe things?* It was an uſual ſaying of *Luther*, *Et ſi jam ſenex, & in concionando exercitus ſum, tamen timeo quoties ſuggeſtum conſcendo.* And he found by experience, that when he was moſt diſtruſtful of his own preparations, then were his labours accompanied with ſome ſpecial bleſſing and efficacy. And on the other ſide, when he was moſt confident, then he failed moſt.

2. Againſt too much *fear*; Conſider, it does not become the buſineſs we are about, we ſhould *ſpeak the word with boldneſs*; Act. 4 29. God has promiſed his aſſiſtance, *that his ſtrength ſhall appear in our weakneſs.* It does not become the

dig.

dignity or excellency of our calling; we are the *Angels*, the Ambaſſadors of God, συνεργοι, his *fellow-workers*. And beſides, this timerouſneſs in the Speaker will much hinder the efficacy and power of the Word on the hearers. In brief, the moſt proper manner of elocution is with modeſty and gravity, which will beſt ſuit with our calling and buſineſs.

To conclude, The Obſervation of theſe Helps and directions, together with frequent, diligent practice, will as far (as Art can effect) quickly produce a good habit, and by conſequence a facility.

FINIS.

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